FOUR
Sermons
Preached in
OXFORD.

I. *The Christians Excellency, upon* Mat. 5. 47.

II. *Truth begets Enmity, upon* Gal. 4. 16.

III. *A Nations happinesse in a good King,* Eccles. 10. 17.

IV. *The praise of Charity, upon* Heb. 13. 16.

By JOHN PRICE Master in Arts, and Minister of *Hollowell* Parish in the said famous University.

Printed in *Oxford*, 1661.

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BRITISH MUSEUM

BRITISH MUSEUM

of Burnstead

X notice the Bodleian Catal. 1843

John Price the son of a clergyman
matr. of University College July 27. 1652
became B.A. January 30. 1655 M.A
July 9. 1658.

This I believe to be his only publication.

Of Henry King Bishop of Chichester, to
whom he dedicates this volume, gave
him some preferment near Chichester
where according to Wood, Fasti Oxon.
2. 214. he died in a distracted state
of mind.

Watt confounds him with John Price
D.D. of King's coll. Cambridge, the
chaplain and friend of General Monk,
afterwards by Monk's means, Rector
of Chelsworth and fellow of Eaton College.

In Bodley
Moderation not Sedition. Sermon
Phil. iv. 5. 4°. Lond. 1663.

Prix

28 MR 59

Mr. PRICE'S SERMONS.

FOUR

SERMONS

Preached in

OXFORD.

TO THE

Right Reverend Father

In God,

HENRY Lord Biſhop of

CHICHESTER.

My Lord,

IT Was not your greatneſſe, but your goodneſſe, that induced mee to caſt theſe mean Sermons at your honours feet; as I deſire never to look upon a Great man, but either to pitty him, or pray for him, ſo never upon a good man, but to imitate him: Of your extraordinary goodneſſe and humility, I have had ample experience; Among many other pretious jewels which your Miter is embelliſhed with, I am ſure it doth not want that; I give your Honour many thankes for thoſe many favours and civilities, you have been pleaſed to conferre upon my unworthy ſelfe, and as a token thereof, I have made bold to preſent you with this mean work, hoping you will

be pleased to vouchsafe it Protection under your wings. Though it may serve for little else, yet I hope it will serve to testify my gratitude; you were pleased to initiate mee into the Church, and I present you with my first fruits: Though cunning *Bezaleels* and *Aholiabs* may carve and polliſh the Temple yet *I* am glad that I can but lay one little ſtone; Though men of brighter ſoules bring their gold, and jewels to it, yet I hope God will accept of my young Pigeons and Turtle-doves. I may ſay with St *Peter*, ſilver and gold have I none, but what *I* have I give you. My Lord I wiſh you all happineſſe, both Internall, *Externall*, and Eternall, and I am

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Your humbly devoted

Servant

IOHN PORTER

To the

READER.

Courteous Reader,

BEing ſummoned to Preach at St. Maries the ſeaventh of July, and being unexpectedly put by; when I firſt ſet upon the Printing of theſe Sermons, I thought my ſelf ingaged in honour ſo to doe, at leaſt wiſe to communicate that dayes preparations. But afterwords I was informed, that the Perſon that Preacht had warning of it a moneth before, and I conceive there is no great injury done me, however having employed the Printer, I could not very well ſtrike ſail. I confeſſe though my imperfections were alwayes too too legible, yet they were never in Print before, I never in this kind offered any incivility to mens eyes, there are ſome things in the firſt Sermon which ſome peradventure may take offence

fence at, but I would have such know, that I was never wedded to any interest, or faction; I have lost by all Governements, but never got any thing by any; and truth (if from any) may be expected from such a one. I think men have little reason to be angry with me, in that I have told not some onely but all men of their faults, and that impartially. I hope thou art of so much candour, humanity and piety, as being no Angel thy self, thou wilt (if thou chance to look over these unworthy lines), over look the failings of him, that is

Thine in Christ Jesus

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JOHN PRICE.

Mathew 5. 47.

And if yee ſalute your Brethren only, what doe yee more then others, doe not even the Publicans ſo?

THE Phariſes they were the flower, the ſoule, and as it were, the eyes of the Jewiſh Nation: they were Maſters in Iſraell; *Art thou a Maſter in Iſraell and knoweſt not theſe things?* S. *Paul* Acts 26. calls them ἀκριβεστάτην αἵρεσιν the moſt exquiſite and exact ſect: The Jewiſh Doctors tell us they have their name from ſeparation, as being accounted men of purer doctrines, and more auſtere converſations then the generality of the Jewes: They were by their profeſſion Νόμικοι interpreters of the Law, Luk. 7. 45. of theſe there were two ſorts, ſome that thought the Law ſufficient without tradition, and theſe were called *Karaim*: others that thought it no great

P. B. 52

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commendation to doe what they were bidd unleſſe they did ſuperarrogate; and theſe were termed *Chaſidim* holy above the Law, much like our overdoing Papiſts, theſe they would not frame themſelves to the Law, but they would by their fair Gloſſes and Comments, make it frame it ſelf to them, do homage to their luſts, and truckle under their paſſions: They would have it to have ſuch a reliſh as they fabled the mannah to have hadd: a reliſh ſuitable to every ones pallate; be any thing that any one fancied; among many other good Texts which they had corrupted with bad Comments, that was one in *Leviticus* the 19. & the 18. *Thou ſhalt love thy Neighbour as thy ſelfe*, to which they added, *hate thine enemy*; which our Saviour points at, verſ. 43. *Ye have heard that it hath been ſaid, thou ſhalt love thy Neighbour and hate thy enemy*. Chriſt being the Law giver & therefore the beſt Commentator upon his own Law, he vindicates it from the ſpurious unauthentick gloſſes of the Phariſes, he ſeparates the gold from the droſſe, the wheat from the chaffe: he ſhews his Diſciples not only the letter, but the life, the ſpirit of the Law, in this exhortation vers 44. Let the Phariſes ſay what they will, *I ſay unto you, love your enemies, Bleſſe them that Curſe you,*

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Doe good to them that hate you, and pray for them that deſpightfully uſe you; This exhortation he preſſes by a twofold reaſon; 1. If they doe ſo, they ſhall be like their father, which makes the Sunne to ſhine upon the good and bad. 2. If they doe not ſo, they ſhould, only be like the Publicans, Doe no more then they doe, If ye love them which love you what reward have yee, and if yee *ſalute your brethren only what doe ye more then others, doe not even the Publicans ſo.*

Theſe words they are ſpoken interrogatively, and are more piercing and pathetical then down-right truths, ἐὰν ἀσπάσησθε *if yee ſalute,* it ſignifies to ſalute with a kiſſe, which was a cuſtome amoug the Jewes, and is now among us, it is a generall terme comprehends in it all other civilities, as the rationall ſoule doth the ſenſitive and vegetative, as running includes going. *Your Brethren only* ---- that is your friends and kinſfolks, your relations, perſons that you are particularly obliged to, for the Jewes acknowledged ſuch only as brethren; hence it is that in old books it is tranſlated φιλὸς amicos your friends: *If yee ſalute your friends only* --- You my Diſciples, you that are the ſalt of the Earth, You that are the light of the World, You that have mee alwaies in

the midſt of you: You that have the continuall droppings of the word of the Kingdome: You that are enlightned and warmed in a ſignall manner, with the moſt piercing and diſtinguiſhing irradiations of the ſunne of righteouſneſſe: You that have the happineſſe of hearing thoſe, even thoſe heavenly diſcourſes that came from the breaſt of the Father: You that have taken upon you the moſt exquiſite and exact profeſſion of chriſtianity: You that have ſo many golden oportunities of benefitting yonr ſelves and others: You that in compariſon of heathens and Pagans, ſhould be as Angells: *What doe you more then others?* ---- *More τί περισσὸν ποιεῖτε: Beza* tells us it is as much as τί πλέον *Quid amplius facitis*, what doe you above others; *Junius* and *Tremelius* render it *Quid eximium facitis*; what excellent, admirable, extraordinary thing doe yee: theſe lections doe not vary much, the ſenſe ſeems almoſt the ſame in all. *Then others*: Theſe words are not expreſt in the originall, but they are neceſſarily underſtood περισσὸν being a reſpective terme, for when a man doth more then others, they doe leſſe then hee, his doing ſome thing tells them they doe nothing. *Then others:* What others? More then the covetous griping, hypocriticall, vaine-glorious

rious, ſelfe-admiring Phariſes, or the odious, ſcandalous, openly prophane, and moſt wicked Publicans, which were accounted the ſcumme and droſſe of the people, & hated by the Jewes becauſe they were the inſtruments of the Romans cruelty; as much as many formerly hated our exciſe men & ſequeſtratours; theſe even theſe can love men for their own ends, or rather love themſelves in thoſe men. Theſe can ſalute their Brethren; their friends, but it is them onely and not others. But as for you that either are my Diſciples already, or would be; you that are, or would be Chriſtians, you muſt not onely love your friends, but alſo your very enemies, as having ſomewhat of God upon them and being made after his owne image as well as you. If ye doe the one you onely ſhew your ſelves grateful and eſcape blame: but if ye doe the other ye deſerve praiſe: that is of nature this of grace; that they doe as men and this you are to doe as Chriſtians: that is but ordinary, but this excellent and extraordinary, if ye ſalute your Brethren onely, what doe you more then others do not even the Publicans do ſo? This is the true genuine ſence of the words according to *Chryſoſtome*, *Muſculus*, *Toſtatus*, *Maldonate*, *Eraſmus*, *Beza*, *Diodate* and

others compared together, they afford us theſe two plain truths, firſt, That Chriſtians ſhould be civil and courteous not onely to their friends and kindſmen, perſons that they are obliged unto; but even to ſtrangers, nay even to their very enemies, *If ye ſalute your Brethren onely.*

2. That the Diſciples of Chriſt ſhould doe ſomewhat extrordinary, ſomewhat more then others, more then Heathens, more then worldings, what doe you more then others? 1. Of the former, which is this, that Chriſtians ſhould be civil and courteous not onely to their friends, relations, and acquaintance, but alſo to ſtrangers, yea even to their very enemies: In the proſecution ofit, I ſhall uſe this Method firſt give you ſome Scriptures. 2. Some Reaſons 3. Apply. 1. That Chriſtians ſhould extend their civility and courteſy not onely to friends and relations but even to ſtrangers and enemies; is clear from theſe Scriptures: that we are to ſalute our Brethren do to do good to them that do good to us: to greet one another with a kiſſe of charity: to love the Brother hood; all men will eaſily grant: *St. Pauls Epiſtles* are full, of ſuch ſalutations and demonſtrations, of civilities and courteſiies: But ſome think

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it a hard saying, that their courteſies and civilities ſhould reach even unto ſtrangers and enemies, the *Scripture* is no leſſe expreſſe in this then the other, *Deut.*10.19. Love thou therefore the ſtrangers for ye were ſtrangers in the Land of Egypt: not only your Brethren, your Friends, your allies, thoſe that your are obliged by the Lawes of gratitude to love upon particular accounts; but alſo ſtrangers ſuch as are lovely only for Gods ſake upō the general account of Chriſtianity: It is the Apoſtles exhortation that we ſhould doe good to all men. But eſpecially ſuch as are of the houſhould of faith, and if to all, then ſurely to ſtrangers & enemies which is alſo meant by that *Scripture*: Thou ſhalt love thy Neighbour as thy ſelf; That is, any one that may be an object of pitty and mercy, *Heb.* 13.24. Salute all them that have the rule over you, and all the Saints; that is, reſpect, honour your rulers; be courteous not onely to ſome, but even to all the *Saints* whether they be poor, or rich, whether related to you, or not related to you: Honour them not upon carnal but ſpiritual accounts; Not becauſe of any particular relation to you, but becauſe of that general relation that ye all ſtand in as to Chriſt your head, in the 1 of *Peter.* 2. and the 17.

Honour all men that is be civil courteous to all men according to their reſpective dignities qualities and ſtations, whether they be ſupperiours equals, or inferiours whether freinds, or ſtrangers, or enemies pregnant a bove all is that Text in *Matth.* 5. 44. But I ſay unto you love your enemies bleſſe them that curſe you, doe good to them that hate you, pray for them that deſpightfully uſe you and perſecute you: This Text contains in it the very eſſence of charity all the perfection here, acquirable upon earth, it comprehends all the acts of it: for if we are to love our enemies to bleſſe them that curſe us to doe them good, to pray for them, we cannot deny them ſalutations and civilities which are but expreſſive and ſignificative of that heavenly grace of charity. In that the greater includes the leſſe, ſo much may ſuffice for the 1. thing, neither is this without reaſon for

1. As *Toſtatus* tells us ſalutations and external civilities extended to all are ſignes and expreſſes of charity in the heart; & not only ſo, but of the beſt and moſt diffuſive in that that charity is beſt which like the Sun ſtrives to doe good to the whole World at once: when we love our friends onely and ſuch as love us, that is not ſo much to

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be termed charity as ſelf love: external acts of humanity and courteſy are lively demonſtrations of internal charity: they are none of the worſt paraphraſes upon a charitable well diſpoſed ſpirit, whenwe ſee the good fruits of civility and courteſy we may very rationally conclude that the Tree of charity is alive and full of ſap, ſuch good fruits would not be without a good Tree, by their fruits we may know the Trees of of charity. 'Tis true theſe are not infallible demonſtrations, ſuch as we terme thoſe of the Mathematicks, it is not impoſſible for a fawning Hypocrite Judas like to betray us with a kiſſe: but we muſt be content with them till we can get better. It being Gods prerogative royall to be Καρδιογνώστης the ſearcher of the heart, and the tryer of the reines, he onely made it and he only knows it being made.

Neither can we rationally think that that man will love us, bleſſe us, doe us good, pray for us nay venture his own body for the ſalvation of our ſouls that will not as much as beſtow upon us a cheap coſtleſs externall act of civility. It is not likely that that man ſhould run that is ſo lame, that he can hardly move, or go. Charity bids hope the beſt, provided we doe not ſee the worſt:

good

good looks and good words tell us of a good heart; which never wanted ſome kind of expreſſion, and ſurely were many mens hearts truly charitable their looks and their words would be ſo alſo, a man may very well ſuſpect where he hears bad words and ſees bad looks and actions, that ſurely there are bad hearts, or elſe his charity is too fond and merciſull, and he ſeems to me to ſupererrogate to be over charitable; juſt as his Majeſty King *Charles the* I. was over merciſul, ſo that if wee would not forfeit our charity 't is requiſite, we have ſomewhat to ſhew for it; that we make ſome outward demonſtrations, that may Preach to us it is there, it is not dead: there is ſome of the holy fire of charity though under the embers: and ſometimes it breaks out either into the look the tongue, or ſome other way.

2. Chriſtians ſhould be courteous, not onely to their friends, but to ſtrangers yea to their very enemies: becauſe in ſo Doing they become like God: they declare and teſtify to the World, that they are the *S*ons of their Father which is in Heaven, that Chriſtians ſhould be the Sons of God; and declare and teſtify to the World, that they are is unqueſtionable, it being the flower of

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our happineſſe, both to be and to be looked upon as the Sons of God : thoſe are the beſt Chriſtians that are likeſt God; that is to be looked upon as ſtraighteſt that comes neareſt to the rule, he is moſt of a Son which is likeſt the Father. A Son ſhould be nothing elſe but as it were the picture of the Father : the one is the Architype, and the other the Ectype. The one is as the ſeal, the other is as the Wax : a Chriſtian cannot be like God, as to equality; but he may and muſt reſemble him, as to ſome faint and imperfect adumbrations, the voice of the Eccho is but weak, but yet it hath ſomething of the ſound in it. That we are like God and teſtify that we are his Sons by being reſpective and courteous not only to friends but to ſtrangers and enemies is as unqueſtionable. This is that which *Eraſmus* hath upon the place : This it that which a greater than *Eraſmus* even Chriſt Jeſus tells us vers 45. Love your enemies, beſſe them that curſe you, that you may be the Children of you Father which is in Heaven : for he makes his Sun to riſe on the evil and the good, and ſendeth rain on the juſt and unjuſt, as if he ſhould have ſaid thus your Father which is in Heaven, is good not onely to the good; but to the bad : all

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men have the light and warmth off the Sun; and if you would be, or be thought to be like him the the Sons of so good a Father you most doe so to, your lives, prayers, discourses, outward civilities must be extended to all, though you my Disciples are so, yet testify to the World, in this respect you are so to. And as for you that are not my Disciples; If ye have any desire to be; if you would both really be and be accounted Christians, what I say to them I say to you, love your enemies, pray for them that despightfully use you that ye may be the Children of your Father which is in Heaven.

3. Christians should doe somewhat more then Pharisees Publicans Heathens, the ordinary uncultivated masse of men, and therefore they should be civil and conrteous not onely to their friends and kindred but even to strangers & enemies, a Christian if he have any respect either to his Father, or to his redeemer, or profession should be taller then others by the head and shoulders in piety, he should be a great exemplar, a coppy to other men: they should esteem themselves to doe well, or ill, as they are either neareſt to, or furtheſt off him: Pharisees and Publicanes, can salute their Brethren, but Christians

ſtians, muſt ſalute ſtrangers nay even their very enemies, in caſe they doe not a man may put our Saviours interrogatory to them, if ye ſalute your Brethren onely what doe ye more then others doe not even the Publicanes ſo? It is a great ſhame for you, If you doe not more then they, but, becauſe I am to ſpeak more of this, in my other Doctrine, I ſhall wave it here, and onely make a word of uſe.

The uſe that I ſhall make of it briefly is this it may be for the juſt reproof of all thoſe that are ſo fare from being civil and courteous to ſtrangers and enemies, and ſuch as have injurd them: that they are not ſo to their Brethren, or indifferent perſons ſuch as never did them any injury. Theſe they know not their duties, either as to God, or man; they know not how to demean themſelves either as men, or Gentlemen, or Chriſtian men: they ſeem to have written a bill of divorce both to civility and Chriſtianity, they are ſtrangers not onely to Chriſtianity but even to Morality. They are worſe if we conſider either the precious opportunities offered them; or the light received; then Phariſees Publicans, or even Heathens: they are ſo farre from honouring all men that they will honour no man, they ſpeak evils of dignities

dignities, they are unſatified with the preſent powers: thoug it be written with the Sun beam (as it appears by their miraculous reſtauration) that they are of God, they contemne our Miniſtry: Like ſo many Swine they trample upon the Pearls of our Doctrine, they deſpiſe our Perſons, instead of honouring us for our works ſake: they never look at us unleſſe it be to laugh at us, or ſcorne us; and we are as ignorant of a reaſon as they: unleſſe it be upon the account of our Doctrines: we may ſay with heavenly *Paul* they therefore look upon us as their enemies becauſe we tell them the truth. You (very unjuſtly, and we know not why, make us the objects of your ſcorne and contempt: And we you more juſtly and with a great deal more reaſon the objects of our pity and prayers, we love you and you hate us; we bleſſe you and you curſe us; we pray for you and you diſpightfully uſe us; and among many others, we put up that of our *Saviour*, Father forgive them for they know not what they doe: you that hate our counſels, will none of our reproofs, ſcoff at us, laugh at us, may chance at the dreadfull day of judgement to weep and hear that of God, *in Prov. the* 1.26. I will alſo laugh at your calamity and mock now your fear is, becauſe

you

you hated knowledge and would none of my Counſels, deliv'red you by my faithful and impartial ſervants. We could as men ſubject to like paſſions as you are, laugh at, ſcorne you, as much as you doe us; but this we muſt not doe, becauſe we are not onely men, but men of God. If we doe to you as ye doe to us what do wee more than others? In doing as you doe, we are onely you equals, but in forgiving you, and praying for you, we are your ſuperiours. And is it poſſible? Are we ſo odious, that we dare not look men in the face? Why, what is the matter? Are we more wicked than others? It may be ſo, we are ready to ſay with holy *David*, pardon our iniquities for they are great. With *St. Paul*, we are the chiefeſt of ſinners. It is of the Lords mercies that we are not conſumed, and becauſe his compaſſions fail not. However thus much we can ſay for our ſelves, (with a ſafe conſcience and a great deal of truth. And I would you conld have ſaid ſo too) we never were the men, that ſwore we would deſtroy our Countrey, that contrived a trayterous, ſeditious, antiſcriptural engine, like Catilines conſpiracy, for the ſame purpoſe. Our heads never plotted our *Soveraignes* ruine, our hands were never waſhed in the bloud

Royal

Royall; we never had the marke of *Cain* in our foreheads, we never obliterated the Holy ſigne of the Croſſe with the ſigne of the ſcaffold. Nay, we were ſo farre from this, that for the prevention of it, ſome of us loſt our eſtates, others our liberties, others our very lives, and ſome all three; and could they have done more, I believe they were ſo loyal, they would have done it. And when we heard of our Soveraignes unparrallell'd never enough to be lamented death, (which God knowes we could not hinder, or elſe we would have done it) out of a Chriſtian-like Sympathy, we did ſeem not onely to ſigh, weep, ſweat, bleed, but even dye with him. You glory in your ſhame, and were it lawful to glory in any thing, we would glory in this, that we are accounted worthy to ſuffer (as we hope) for Chriſts name ſake. And now laugh on, and enjoy your own follies, --- *Egregium vero laudem & ſpolia ampla refertis.* So much may ſuffice for the firſt Doctrine, I proceed to the ſecond which is this, that the Diſciples of Chriſt, Chriſtians, ſhould doe ſomewhat extraordinary, ſomewhat more than others, more than Phariſees, Heathens, Publicanes, or any that ſay they are Chriſtians, whereas their actions tell us they are rather Heathens.

In

In the profecution I ſhall uſe this Method; firſt prove it by Scripture, ſecondly by reaſon, thirdly make uſe.

1. That Chriſtians ſhould excell; doe more than others, doe ſomewhat extraordinary. It is clear from theſe Scriptures, *Mat.* 5. 20. I ſay unto you, that except you righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, ye ſhall in no wiſe enter into the Kingdome of Heaven. Me thinks I hear the Jewes tell me, what exceed the Scribes and Phariſees, is it poſſible? Surely if any doe goe to Heaven, the Scribe muſt be the one, and the Phariſee the other? No ſuch matter, covetous men, gripers, oppreſſours, Hypocrites, meer outſides, painted tombes, never goe to Heaven, during ſuch; However God in his goodneſs diſpoſe of them afterwards. Such were theſe Scribes and Phariſees, which we Chriſtians muſt exceed, or elſe we ſhall never enter into the Kingdome of Heaven. *Amos* 3. 2. You onely have I known of all the families of the earth, therefore I will puniſh you for all your iniquities. You the Children of Iſrael, which I brought out of the Land of Egypt, out of the houſe of bondage, into a Land flowing with Milk and Honey; You whom I have known by my judgements;

which ſhould have taught you righteouſneſſe; you whom I have known by my ſignal favours & mercies; you whom I have known by my faithful Prophets, riſing up early, and ſitting up late; you whom I have known by my ſoul ſaving, ſoul ſearching ordinances; I knew you ſo well, and ſo much, that I ſeemed to know no other Nation, unleſſe it were to puniſh it; I thought and expected, ungrateful Iſraelites, that you ſhould have known the Rock of your ſalvation, I did much for you, and I expected that proportionably you ſhould have done much for me; but in that you did ſo little, and would not know me, I will make you know and that to your ſorrow, that you onely have I known of all the familes of the earth therefore I will puniſh you for all your iniquities, I will puniſh you temporally, though you doe repent, I will puniſh you eternally if you doe not repent. By how much your mercies and advantages have been greater than thoſe of other Nations, by ſo much the greater ſhall your puniſhments be. There is an excellent place in *Luk.* 12. 47, 48. And that ſervant which knew his Lords will, and prepared not himſelf, neither did according to his will; ſhall be beaten with many ſtripes, But he that knew it not and comit-

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ted things worthy of ſtripes, ſhall be beaten with few ſtripes. For unto whom much is given, of him much ſhall be required; and to whom men have committed much, of him they will aske the more. In this Text we have a Lord and two ſervants, the Lord is the King of Kings, and Lord of Lords, the two ſervants, they are not Angels but men, for their quality, the one was knowing, and the other not knowing, the one knew his Maſters will, the other did not; they both committed things worthy of ſtripes, but the one was more excuſable than the other, the one had many ſtripes, but the other few; and why both being faulty, were they not equally puniſhed? Becauſe they were not equally faulty, the one knew his Maſters will, the other knew it not, and therefore not ſo blameable. Of theſe juſt proceedings, we have an account given in the ſubſequent reaſon, for unto whom much is given, of him much ſhall be required, *Phil.* 1. 27. Onely let your converſation be as becometh the Goſpel. St. *Paul* writes to Chriſtians, to men that had embraced the Goſpel, and he requires a Goſpel-like converſation; And what kind of one is that? A converſation full of ſimplicity, holineſſe, peace, unity, charity; not a Phariſaical, not a Heathen,

but a Christian-like, becomming conversation, such a one as becometh both the Profession and Professours; onely let your conversation be such as becometh the Gospel. So much may suffice for the proof of it by Scripture, 2. Neither is this without reason, That Christians should doe somewhat excellent and more than others, for

1. They received, God hath given them more than others, and therefore they should give him more than others, doe more than others, *Luk.* 12. 47, 48. Unto whom much is given of them much shall be required. it is but just and equal, that our returnes should be proportionable to our receipts; Christians they have God for their Father, Christ for their Redeemer, the Holy Ghost for their comforter and teacher, they are under the continual droppings of the Sanctuary; they hear the shrill silver Trumpets of the Temple, they are alwayes instructed by good precepts, good examples, good Sermons, good lives, tutord by Gods Word, workes, judgements, mercies, providences, nay even their very afflictions; The whole creation serves them, and surely they are blame-worthy, if they doe not in a more eminent manner, serve the creator. Souls in some respect are like bodies, some bodies

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are drawn in bright and orient colours, as if nature had made use of a Sun beam for her pensil; others are drawn in more dusky, coale-like colours; The brightest colours have *aliquid umbræ*, and the darkest *aliquid lucis*. If we look into the excellencies of the Soul, those ψυχῆς χρώματα those internal colours of the soul we may see the same; God hath given some more glittering souls, bespangled with light from the Sun of righteousnesse, souls embroydred with all perfections here acquirable: He hath been pleased to give others more sad and dark coloured spirits; as the brightest souls have somewhat of a cloud, to teach them humility so the darkest have somewhat of a beam, to keep them from discouragement, and that others may not insult over them. Those that have the brightest souls, God expects they should shine like Stars in the Firmamẽt; Let your light so shine that men seing your good works, may glorify your Father which is in Heaven. God hath open'd the Scholars mouth, therefore he expects his lips should shew forth his praises. The rich man is Gods Lord treasurer, he is the hand of God, and he expects it should be always opened to the necessities of the poor and needy; he should be like the mercies of

God, beneficial to the whole World at once God may accept of Turtle Doves, and young Pigeons from the poor, but he expects that the rich should bring their Plate, Gold, and Jewels to the Temple. God expects that *Bezaliels* and *Aholiabs* that are cunning to work in Gold, should not only build, or lay common stones, but carve and polish the Tempe, *Eunapius* calls a mean Scholar, ῥᾶνις κασταλία a drop of *Helicon*, and surely if a mean Scholar be a drop of *Helicon*, a good Scholar is all *Helicon*, or rather an Ocean of learning: And if so, God requires an Ocean of service from him; an Ocean of service is but proportionable to an Ocean of learning. Though the whole World besides, be but as the dry heath, and barren Wildernesse, yet the Chuch is the Eden of the World, the Paradise of God; and in Paradise (if any where) God may look for Trees bearing fruit, pleasant to the taste. Christians should be men of better lives, than uncultitated Barbarous Asiaticks, Affricans, Americans.

2. The second argument is drawn from the nature of perfection, Christians should be perfect, if so, thy must doe somewhat more than others, for he that is more perfect in his profession than another, doth a

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great deal more than he in it, be ye therefore perfect, as your Father which is in Heaven is perfect. And can a man be as perfect as his Father which is in Heaven? No, there is a twofold perfection, a perfection of of equallity, and a perfection of similitude; we cannot be like our Father as to the former, but we may as to the latter, We have onely somewhat like God in us, as to every grace, Θεῖον τὶ though it be not many times so legible. And he that would attain to this perfection, must do τὶ περισσὸν somewhat extraordinary, somewhat above and more than others. That man that would have the World believe that he is one of the best Musitians in it, his compositions must be more sweet, rare, and harmonious than other mens, his judgement must be more solidd and piercing, his hand must be more commanding, he must be all ear, and a man, would say what ever other meus souls were, yet his was nothing but harmony. He that would be accounted a rare Painter, must draw better pictures, than thousands of ordinary Painters can; he must so draw a man, that it would be a hard matter to tell, whether it were the man himself, or his picture, (if any one should come into the room, (if he did not know the man very well) yet present-

ly salutes his picture, as deeming it to be the very man himself; if he cannot do so, he disgraces his profession, he doth not doe it to the life. He that either really is, or would be accounted one of the best Orators in the universe, saies thus to his words, Goe, smite spirits, wound soules, captivate affections, command hearts, be victorious, make sure of passions, he steeres a congregation with an expression, he never is look'd upon, but either with an eye of envy, or admiration, or both: and he that eyes his auditors, gathers by their looks and deportments, that their bodies, nay, their very soules have nothing else to doe for that time, but like servants and willing prisoners, to wait upon and attend his speeches. And it is the great unhappinesse of the universe, that it hath not one more, and that chained to his soule ravishing, soule enthralling discourses. And if it should happen not to be so, 'tis not because Rhetorick wants τὸ πιθανὸν somewhat to perswade, but because the Orator wants Rhetorick: surely if a man had had the happinesse to have heard golden Mouthed, sweet tongued *Cicero*, though he had never seen him, he need not aske who it was, *Cicero* would have spoken it had been *Cicero*, though he had spoken not a word about

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that thing. *Aristotle* was accounted the best Philosopher in the world in his time, because he did more than all others, and wrote better, hence is that deserved commendation of M. *Hooker*, that he had discover'd allmost more of natures Mysteries, in the whole body of Philosophy, then the whole series of ages since, hath in any particular member thereof. The Christian that would be perfect, must do more then Pharisees, Publicans, Heathens, Ordinary Christians: He is more Eagle-eyed in spiritualls then others: his judgement is more solid and searching, his thoughts are more orderly and harmonious, his affections are more spirituall and Christ-like, his whole conversation is more becoming the Gospell, than thousands of other mens: his whole life is nothing else but a continued Sermon: He is full of Faith, patience, humility, heavenly-mindednesse, contentednesse, mortification of sinne, moderation of passion, and he knows very well how to rule his tongue, which is no small matter; And were the Bible and all graces lost, (which God forbid) we might find them all in him, though not in their perfect degrees, yet as to all their parts, not only inchoated but above halfe finished: If a Prince should offer him his

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Scepter, he would refuse it, as judging that nothing but heaven could make his condition better; If he owes a man any thing, though he be five hundred miles off, yet out of Conscience he paies him, and dares doe no otherwise: If any one affronts him, he forgives him long before he askes forgivenesse, and though he did never aske, yet he would doe so: He never looks into the world, but to look upon it with an eye of pitty, and to weepe over it, as our Saviour did over Jerusalem, *O Jerusalem, Jerusalem, hadst thou but known even in this thy day, those things that concerne thine everlasting peace*: O sinfull Universe, O sinfull Universe, hadst thou known in this thy day, the things that concerne thy peace: He never travels into it, but to teach it civility, morality, Christianity; His sober life tells the Drunkard that hee must be drunk no more, His pious, cautious abhorrence of oathes, tells the swearer, that he must swear no more; His heavenly, world contemning carriage, tells the covetous griping worldling, that he is not for this, but for a better world; When you see him walk, you think he walkes here, no, he walkes in the streets of the new Jerusalem: His busy thoughts and meditations, are upon his eternall rest, God the chiefest good, the blest

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ſed company of angells, and the ſpirits of juſt men glorify'd; The eyes of his ſoule, are fixed upon the beauties of the third heaven, the pearly gates of the palace of God; Hee deſires to doe every action of importance, ſo, as that he needs not be aſhamed, or afraid to be found in it at the dreadfull day of judgement; He would be ſuch a one in his life, as he would be in his death; and ſuch a one in his death, as he would be found, when he ſtands before Chriſts Tribunall; He lives ὡς αἰσχυνόμενος ὅτι ἐν σώματί ἐστι, as one aſhamed that he ſhould carry a body, the hinderer of his happineſſe about him; And if it were not for Gods glory, and the good of his brethren, he would not care much, how ſoon he were rid of it; And were he as much maſter of the great, as he is of the little World, he would tread upon the Globe all at once, and make it a ſtep to heaven; When he riſes, he thinks that will be his laſt day, and when he goes to bed, that that will be his laſt night, therefore having but one pretious and invaluable jewell, and that is his immortall ſoule, he cabinets it in the Heaven of Heavens, as finding no place upon earth fit for it: And can there be any place in this world fit for a ſoule, to take a nights lodging in? that is better than

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ten thousand Worlds, *What shall it profit a man to gain the whole World, and loose his own soule?* or what shall a man give in exchange, the whole World, nay ten thousand worlds, weighed in the ballance, they are all found too light. So much may suffice for the second thing, the Reasons, I proceed in the third place to make use.

1. This may be for the just reproofe of all the Christian world at once, all Christian Kings, Arch-Bishops, Bishops, Nobles, Gentlemen, Divines, Physitians, Lawyers, Souldiers, Tradesmen, all men in all places, that doe not act proportionably to those peerelesse means of grace received, to those golden talents, that God hath entrusted them with. A man may very well put our Saviours interrogatory to any of them, *What doe you more then others?* And more particularly.

1. What doe you Christian Kings more than others? Most is the pitty, to the great disgrace of Christianity, and griefe of all good men, You embroyle the Christian world in bloud, and unnecessary warres, only for the accomplishment of your own ambitious, unwarrantable, antiscripturall designes, great *Grotius* might have saved himselfe a labour of writing *De jure Belli & Pa-*

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cis, for you and your Court parasites can make any warre lawfull, provided it be for your own ends, if that ye be likely to get the better. But because either you do not, or will not know what ye should doe, I will tell you, *Be Wise O ye Kings, and be instructed O ye judges of the earth, serve the Lord with feare, and rejoyce with trembling.* You should ἐξοτρέπειν καὶ ἀποχητεύειν τὸ Βάσκανον, spend your hatred some other way, and joyne hearts and hands against those sworn enemies of God and all goodnesse, the Turke, and the Pope, that are ready to overrunn all Christendome, the one with his Tyrannicall sword, the other with his Tyrannicall word, this would be a happy *Synchristianismus* τὶ πεῖσσον, an act worthy of all the Christian Kings in Christendome, were this but once done, how soon would the seaven hills be made plaine? nor should thy triple Idoll, O Anti-christian Rome, resist the Christian swords; As you are above others in Place, so, you should be above others in grace; As you are the best of men for greatnesse, so, you should be the best of men for goodnesse; As you have no superiours in degree, so, neither should you in vertue; Consider you are the Fathers of Christendome, therefore you should provide

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for its welfare; you are the ſhepheards of Chriſtendome, therefore you ſhould feed it; You are the Phyſitians of Chriſtendome, therefore you ſhould heale it. And now I am ſpeaking of the actions of Kings, pray what doth His Majeſty of England? He doth to the admiration of all his friends, and envy of all his enemies. There are three or foure potent Sects in England, juſt a drawing one upon the other, and He, partly by his piety, partly by his policy, partly by his promiſes, ſweetens them all, and keeps them from drawing, and long may he doe ſo. But what did he doe? Among many other good acts, he made an Act of Oblivion, which may be termed the Cement and glue of this Kingdome; It were to be wiſhed, that as he made an Act of Oblivion for his enemies, ſo, he would make an Act of Remembrance for his friends: Though it be the height of Chriſtianity to forgive our enemies, yet it cannot be denied, but that it is ſomewhat of Chriſtianity to remember our friends. I chanced to overheare many poor ſufferers ſay they were un-univers'd, un-common-wealth'd, they ſeemed to have no part to act upon the ſtage of England; durſt I ſay any thing, I would ſay, that they are hated and ſlighted by moſt men, hated by their ene-

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mies, becauſe they are not of their pernicious, Popiſh principles; and ſlighted by many of thoſe that ſhould be their friends, becauſe they are ſome few of them richer then they as it is naturall with rich men, (unleſſe they have more than ordinary ſupplies of grace, to forget God, themſelves, and their brethren.) Me thinks thoſe few ſufferers that the King hath been pleaſed to look upon, thy are juſt like men, that have newly eſcaped drowning, they are ſo taken with their landing, that they will not as much as caſt a planke into the Sea, for the landing of their Brethren, that are ſtrugling with the boiſterous ſwelling Seas.

2. What do you Noble men above others? As there are many of you, truly noble, vertuous, honourable, ſo there are many of you that are the ſtaine of your Families, the ſhame of your Anceſtors, and the diſgrace of Chriſtianity, you are as farre above others in wickedneſſe, as you are in bloud and degree; I would have all the Noble men in *Europe* conſider, that whether they have reſpect either to the Nobility of their blouds, or the Nobility of their ſoules, or to their apparency to the eyes of all, or thoſe ſignall advantages they have above others, it highly concernes them to doe ſome-

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what more than others. Methinks when you are in an Eclipſe, you are like the Sun, all the eyes of the World are upon you; *Uzziah*-like you have your leproſies written in your foreheads, he that runs may read. *Gen.* 6. 9. *Theſe are the Generations of Noah, Noah* was a juſt man and walked with God, what was the flower of *Noahs* Nobility, S. *Ambroſe* tells us, *He was a juſt man and walked with God; He was perfect in his Generations.* One Gentleman that is ſo, by piety and vertue, either by the word or ſword, or both, is better then two by birth or bloud,

Et genus & proavos, & quæ non fecimus ipſi,
Vix ea noſtra voco. -------

But he is the moſt compleat Gentleman, that hath all theſe perfections, a conſtellation of excellencies. He that braggs of his Nobility doth all one, as if a ſtammerer (with much a doe, ſhould ſay), that his great Grandfather was a good Oratour; Sir, my great Grandfather, was an expert, moſt accompliſhed perſon, a good ſpeaker, a good Captain, but for my ſelfe, I doe nothing, but wear good cloathes, lye, drink, ſwear, from one end of the year to the other; And I have a thouſand paraſites tell me I do very well, and they doe for their own ends even Deify mee. Methinks

thinks I heare the ſlighted Arts and Sciences complaining thus againſt you, alas, ſaid Logick, I am the doore of all Arts and Sciences, and will ye not as much as look into the door (If ye goe no further?) I can make you not only men, but rationall men; I can teach you how to weild an argument, how to out wit others, and will ye not make uſe of mee? Juſt as cloſe-fiſted Logick had done, in comes open handed honey tongued Rhetorick (and if any of the Arts and Sciences, would ſpeak any thing to the purpoſe, you may be ſure, ſhe would, ſpeaking being her peculiar excellency:) And what ſaid ſhee, My Lords, will you be pleaſed out of your ſingular goodneſſe, to hear a poor maid ſpeak, I can teach you not only to ſpeake; as ordinary men doe, but to ſpeak well; I can teach you how to ſpeak in Parliament, and to ſpeak ſo, as that ye ſhall be the admiration of all your auditors; And there was never any one in the Parliament, that ſaid any thing well, but by my aſſiſtance. Rhetorick had not ſpoke much, (though indeed it was much in a little) but in comes Soule tuning Muſick, and thus ſhe ſaid, I am that ſcience, that Kings and Princes have been ambitious of, and doe all my ſweet voyc'd Lutes and Violls, hang upon the walls, untouch'd? are

they like the children of Iſraels harpes upon the willowes, are they pleaſed to make uſe of mee in their publick ſervice, and will you not make uſe of mee in your private chambers? Am I a *Science* for God, and yet not for men? Are your fingers made for nothing elſe, but bowles and cupps? Methinks Lutes and Violls might become them a great deal better. Among the reſt, heare what Mathematicks ſaid, I can teach you how to make ſtately buildings, after the Italian Mode, pleaſant well contrived walkes, refreſhing Gardens, uſefull, ſerviceable *Ships*; and if ye will bee ſo ungentile, as to ſlight all my other *Si*ſters, yet methinks you ſhould not ſlight me, for I am that Science, that am peculiar to Noble men; and if you reject mee, you doe not reject one but a great many.

The Arts and *Sciences*, having had but poor entertainment, and anſwers not ſo pleaſing, as they expected, they choſe Rhetorick for their ſpeaker, they prayed her to ſpeake two or three words for them altogether, which ſhee with much boldneſſe, and ſomewhat of anger did. My Lords we had (as it is naturall with Maids to have) ſome thoughts of our own beauties, either we are not beautifull, or you want eyes; as it may be, we are not ſo beautifull as many take us

to be; ſo it may be, you want eyes; There are beauties viſible only to an intellectuall eye, neither are deafe men to ſay there is no Muſick, becauſe they cannot heare it's ſweet and moſt delicious cloſes. Juſt as the Maides had done, in comes the Miſtreſſe, Divinity, the Queene of *S*ciences; The firſt word ſhee ſaid, was, Thus ſaith the Lord, I come from that God, before whoſe dreadfull Tribunall ye muſt all ſtand, though never ſo Noble; O conſider that you carry precious, immortall ſoules about you, that are better worth than a world, lay up treaſures in heaven for them, believe in Jeſus, grow in grace, prepare for your latter ends, act the good ſtewards; O doe not twiſt your damnation in golden threds, O for Gods ſake, Chriſts ſake, your own ſouls ſake, heare what I ſay, and if you doe not ſo, and doe accordingly, you will be damned to all eternity.

3. What do you Souldiers more then others? I tell yon what you did before, you rul'd us with a rod of Iron, every one of your ſwords was turned Scepter, and every one of you Tyrant. You behaved your ſelves like an army of Turkes and *S*aracens, rather then like a Chriſtian civilized army, you ſcar'd us into a forced compliance, all were afraid of you, and you were afraid of

all: What ever you did before, I tell you what you should doe now, doe violence to no man, but be content with your wages; doe not only fight under your commanders banners, but also under the banner of Christ? fight the good fight, that ye may receive a Crowne of Glory. So much of the sword men, I now come to the Word-men.

1. What doe you Divines more then others? You are of two sorts. 1. They of the Episcopacy. 2. They of the Presbytery. 1. You of the Episcopacy, I will tell you what ye did do, you did so well, to the admiration and envy of all your neighbours, that many whose doings were not so good, would needs undoe you; Eminency is the object of envy, many envied not so much (as they said) your Greatnesse, as your goodnes. Now I have told you what ye did doe, I will tell you what ye should doe; though I know many of you, are as humble and meek men, as any upon the face of the earth, yet some of you would doe very well, to get more humility & courtesy, Among many other vertues which ye have No jewell better becoming the Miter, of a miraculously restored Bishop, than humility. When some denyed that their was any motion, the Philosopher walked, I would have you now so

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to walk, as that you ſhould tell the incredulous univerſe, that gray-headed Epiſcopacy is the beſt of Church Governments.

2. You of the Presbytery, what doe you more than others. Before I ſay any thing of you, I will diſtinguiſh, Presbyters are of two ſorts, ſome moderate and ſober, and ſtudious of their Countries peace and good; others more rigid and turbulent; for the firſt, I thinke ſome of them, may be good ſubjects, whatever the latter be. Presbyters may be conſidered to wayes, either in ſubordination, or in contradiſtinction to Biſhops, either as they are ſubſervient to them, or as they would ſtand on their own bottome; if ye be taken the firſt way, as being men of parts and eminencies, ye may be inſtrumental for Gods glory and your Countreyes good, provided ye doe not Preach ſedition and rebellion, in an uncouth, improper palliating dialect. But if ye be conſidered the ſecond way, ye are ſworn enemies both to God, your King, and your Countrey; ye are the incendiaries of the World, the firebands of Chriſtendome, and though I have a great deal of charity for your perſons yet I have none at all for your opinions, and damnable factions. And now I have diſtinguiſh'd of you, I tell you what you did

more than others, you with your auxiliary forces in iniquity, the Independents, Anabaptists, Quakers, & the rest of the filth & scum of the World, you levied armies against your Soveraigne, which is a Popish practise, an arrow drawn out of *Bellarmines Quiver*, you unstar'd the firmament of the Church, you untreed the Paradise of God, the Silver Trumpets of the Temple, could not be heard, for the noise of drums and Trumpets. You laid the grave-stone upon mercy, truth and peace; you Preach'd the Funeral Sermon of all goodnesse, loyalty, piety, civillity, and Christianitie; and because it is the excellency of a Preacher to live according to his Doctrine, you lived accordingly: you made a trayterous, seditious, bloudy Covenant, 't was neither a Covenant of good works, nor a Covenant of grace; and therefore it was a spurious, meretricious, anti-scriptural one. They talke of burning it, but a man can never sufficiently burne it, unlesse he could goe to hell-mouth and cast it there, saying, here *Beelzebub* take thy soule damning nation embroyling engine; thine, even thine in vention, for none but *Beelzebub* could make such a one; we are all now resolved to be good subjects. *Nero* like, you played upon your instruments

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of joy, whil'ſt our Rome was on fire, and who fired it? Not the Chriſtians, but the Heathens, the Publicanes, did not even the Publicans ſo? And what ſaid thouſands, that had their houſes on fire? O! fling them all into thoſe flames which they themſelves have made. --- *Nec enim lex juſtior ulla,*
Quam necis artifices, arte perire ſuâ.

But what ſaid another, of a more lambe-like, and Chriſtian-like temper, ſtay I have found out a better way, ſave their bodies and ſouls, but burn all their opinions, eſpecially the Covenant, it being like original ſin, all ſins, a Legion of tranſgreſſions. And it would be a happy turn to burn a bundle of factions, to keep precious and immortall ſouls from burning in Hell, to all eternity. And O that you would, at length, come and fling all your conjuring books, that raiſed ſo many Spirits of diviſion, into the fire; you can neither diſpute for them, nor Preach for them, nor live for them: Not diſpute for them, unleſſe ye baniſh your reaſon, not Preach for them, unleſſe you abjure the Scriptures, not live for them, unleſſe any one of you, would ſtrive to out-live the worſt fiend in Hell. O you that never drew ſword, or turned tongue, but for your own intereſts, ſhall I tell you where it lyes,

Had you but eyes to ſee it, it lyes in being ſubordinate to Biſhops. Alas! can the miſerable cabines of Presbytery, think to eſcape, when the great Soveraigne of Epiſcopacy, is under water? The Independent had like to have ſwallowed you both, and me thinks this ſhould make you agree: Now I have ſpoken to you aſunder, give me leave to ſpeak to you both together; It is a great ſhame for men of peace, for men of your cloath, to trouble the World with Ceremonious diſputes; It would be far more Chriſtian like for you, on both ſides, to deny yourſelves; and they that would ever agree, muſt abate ſomewhat on both ſides: Give me leave to tell you of a ſtrang ſight, what's that? I ſaw the goodly *Ship*, Religion, (and it was the beſt Ship that ever I ſaw, it being man'd, not with Turks, or Heathens, but Chriſtians, and not a few but all the Chriſtians in the World; and it highly concernes us to pray, for the ſafe landing of it, in that all our ſouls are in it.) this Ship ſayld between two Rocks, the one was as it were *Scylla*, the other *Charybdis*, the one was formallity and cuſtomarineſſe on the one hand, the other was ataxy and confuſion on the other. For you Epiſcopall men I would have you to beware, of formallity

and

and ſuperſtition; and you Presbyters, of ataxy and confuſion. Whil'ſt the *Ship* ſails directly between theſe two Rocks, there is no fear of *Shipwrack*: ---- *Inter utrumque tene, medio tutiſſima curres* ---- God is a Spirit, and will be worſhipped in Spirit and in truth; But this moſt be done decently and in order. And as there is the deformity of vice, ſo there is the beauty of holineſs. Some of you ſay, that we have no grace; Some of us ſay, that ye have no grace; and were I either able, or worthy to ſay any thing, I would ſay, that neither of us have as much grace as we ſhould have; or elſe we would not be ſo uncharitable and cenſorious. One ſaith I am of *Paul*, a ſecond I am of *Cephas*, a third I am of *Apollo*, one ſaith I am an Epiſcopal man, another ſaith I am a Presbyterian, the third I am an Independent, and I would we could all ſay, I am of Chriſt.

2. You Phyſicians, what doe you more than others? I heard them ſay, that you could murther men when you pleaſed, and never be called in queſtion; That the Phyſician of the ſoul had no great reaſon to be angry with the Phyſician of the body, the one made work for the other, the one killed them, and the other buried them; It may be ſaid of many of you that you are like

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those Physicians of no value, that would have given Physick to our distempered state, *Multitudo medicorum rempublicam interfecit.* Many Physicians have killed the patient, and he hath more reason to be afraid of you, than his disease. You know that dilemma of *Pliny*, either a disease is incurable, or curable, if in curable, why doe you attempt to cure it? If curable, let nature work it out: 'twas *Platos* opinion, that it was a bad Commonwealth where there were many Physicians. But by his leave, we must dissent from him. We know how to distinguish between the good use, and the abuse of a calling, we will honour the Physician for our healths sake, God hath created Medicines out of the simples of the earth, and he that is wise, will make use of them.

3. What doe you lawyers above others? you Are many of you, the plague & shame of a Nation; the Locusts of a Kingdome, you Seal up the Fountains of Justice, you turn judgement into gall, and the fruits of righteousnesse into hemlock, instead of deciding controversies you make them like the Seidge of Troy, of ten years standing; and where as you say you are peace makers, you are the greatest peace breakers and troublers of our Israel. You make your selves questions, like

Hydras

Hydras heads, the taking away of one, is the ſetting on of another; you draw black lines, becauſe ye make uſe of a ſilver Plummet. No wonder ye cannot ſee clearly, if your eyes be bloudſhot. You are like the Polonian *Ictus*, that knew not how to reſiſt ſo many men in compleat armour, (the Coin of the Country was ſo ſtamped.) Good lawyers are ſtiled the oracles of the City, the rulers of the Law, a good ruler ſhould ſee, that he have skill to rule, that his parchment be ſpread abroad before him, that his eye be upon the rule, the rule of the Law, he muſt have nothing in his hand, but his Plummet, his hand muſt be ſteady, not ſhaking, he muſt be nimble handed to draw lines ſpeedily.

2. What doe you Women, you Ladies more than others? Having ſpoken to moſt of the conſiderable men in the World, give me leave to ſpeak a word or two, to the Women; firſt the Man, and then the Woman. It was *Solomons* queſtion, can a Man find a vertuous Woman? If he had lived in our dayes, he would have had as much a doe, to find one, as ever he had. This queſtion doth not imply an impoſſibility, but onely the difficulty and rareneſſe of it, that it is a hard and rare thing to find a vertuous Woman, for in *Prov.* 31. 29. *Solomon* tells us of many Daugh-

Daughters that have done vertuously, and of one that excell'd all the rest and pray what did she doe? Surely she had a Bible alwayes in her hand, no she opened her mouth with wisdome, in her tongue was the Law of kindnesse, she looked well to the wayes of her household, she did not eat the bread of idlenesse: O! how many Women with us, eat the bread of idlenesse, it would puffe a Cherubin to know what they doe, besides eating, drinking, sleeping, and dressing themselves, from one end of the year to the other. I know that there are some few that doe vertuously, this is not spoken to them. Now I have told you what many of you doe doe, I will tell you what ye should doe, those that have families should provide for them, but all should read, hear, pray, Meditate, *Act.* 16. 14. It was *Lydias* commendation, she was one that feared and worshipped God; As there is the beauty of the body, so there is the beauty of the soul; though the one be great, yet the other is farre greater. Me thinks you that have such beautiful bodies, should strive to get beautifull souls, a deformed soul in a beautiful body is just like a Toad in a golden Cabinet. That of *Solomon* is good Scripture, *Prov.* 31. 30. Favour is deceitful, beauty is vain, but

but a Woman that fearth the Lord ſhall be praiſed. No beauty to the beauty of holyneſſe, no Jewels to thoſe precious and ineſtimable Jewels, the graces of the *Spirit*, no Pearle to the *Pearle* of price. I have endeavoured, to ſay ſomewhat to you all aſunder, now be pleaſed to hear what God ſayes to you all together, me thinks I hear God ſpeaking thus to England, O England what doſt thou more than others? Surely I have done ſomewhat more for thee, than any other Nation, and I expect that thou ſhouldſt doe ſomewhat more for me; I have freed thy tender neck, from the galling yoke of thy inſulting. Tyrannizing enemies; I have ſheathed that tayterous ſword, that was wont to be ſheathed in the bowels of thy Princes: Of an Ægypt, of black *Schiſmes* and Hæreſies, I have once more made thee a Goſhen, a Land of light, I have crowned thee with the mercies of my right hand, and of my left, with the choiſeſt, richeſt, and moſt diſtinguiſhing mercies in all my Cabinet. I have brought thee from the Nadir of miſery, to the very Zenith of happineſſe: though in my Juſtice for thy ſins and Rebellions, I took away a good *King* from thee, yet in my mercy I gave thee another as good. And it is a great queſtion whether thou wert more miſe-

miſerable, in the loſſe of the one, or art now happy in the miraculous reſtitution of the other. I expect τὸ πλεῖον ſomewhat extraordinary. Shall God do ſo much for us, and ſhall we doe nothing for him? What ſhall we doe? Let us act ſuitably and proportionably to thoſe precious meanes, advantages, and opportunities God hath intruſted us with; Let us be of one mind, of one heart, of one Spirit; Let us love as Brethren, pray and preach for the peace of Jeruſalem, pray that God would give us a Spirit of uniformity and meekneſſe. For the diviſions of *Reuben* there were great thoughts of heart. Alas! who layes the diviſions of our *Reuben* to heart? Doe we not rather widen the breachs, wound our very wounds, and vex our very vexations? We are, by Gods goodneſſe, better in condition, but very few of us in life and manners. 'tIs the glued bowe that doth execution, that inſtrument that is beſt glued, makes the beſt harmony; ſurely were we more cemented, and glued together; we would make more heavēly Muſicke in the ears of God & good men. *Diviſibile eſt corruptibile*, a Kingdome divided againſt it ſelf, cannot ſtand, and ſurely if we be ſo divided, we may expect that we cannot ſtand. We have all been tryed

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sufficiently in the furnace of afflictions, and God expects that now, at length, we should come forth like pure Gold; he hath done a great many things for us, and let us doe one thing for him, what is that? Onely let us fear the Lord, and serve him in truth, and consider what great things he hath done for us, and not doe wickedly, left we be consumed, both we and our *King*.

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Galatians 4. 16.

Am I therefore become your Enemy because I tell you the truth.

DIfferent have been the entertainments, not only of humane, but divine truth with different men: some have embraced it for a season, others for ever: and it is not impossible even for a *Herod* for a time to heare a *John Baptist* gladly. Such was the Laodicean temper of these Apostate Galatians to whom our Blessed Apostle directs this Epistle: They had once high and reverent thoughts of his Ministry, and they seem to acknowledge, and embrace those heavenly truths delivered by him; they received him as an Angel of God even as Christ Jesus vers. 14. But soon after as the learned *Estius* observes by reason of the crafty and subtile insinuations of false teachers, they change their note, they desert the truth; their thonghts of him before

were not ſo high and honourable as they are now meane and low: they that before looked upō him as their happineſs, now look look upon him as their enemy, S. *Paul* wonders at their ſudden change and defection, and knowing no reaſon of it in himſelfe, hee enquires of them, he reproves their ingratitude, and expoſtulates with them in the words of my text, *Am I therefore become your enemy becauſe I tell you the truth.*

Am I? I the Apoſtle of Chriſt, your teacher, your ſpirituall guide, one that watches over you for the good of your ſoules: your enemy, you that profeſſed your ſelves to be happy in my miniſtery; you that thought nothing too good for mee; you that loved mee ſo dearely that if it had been poſſible, you would have pulled out your own eyes and have given them me, am I become your enemy? becauſe I tell you the truth, becauſe I preach the Goſpell to you, all the truths of Chriſt, more eſpecially that fundamentall truth that we are not juſtified by the Law, (as you think, and your falſe teachers ſuggeſt) but by faith in Chriſt. I would be loath to be accounted your enemy upon any account, but moſt of all upon the account of truth; you ſhould honour mee for the truth, eſteeme mee for my

works ſake, not hate mee, look upon me as your enemy, *am I therefore become your enemy becauſe I tell you the truth:* this is the true genuine ſenſe of the words, according to *Chryſoſtome, Eſtius, Calvin, Diodate, Perkins*, and ſome others compared together, there's no difficulty in them; therefore this may ſuffice for expoſition of them, they containe in them two things,

1. The Gallatians envy, and hatred conceived againſt S. *Paul, am I become your enemy?*

2. The ground of it, it was upon the ſcore of truth, *becauſe I tell you the truth.*

The words without torturing and wracking, afford theſe two plain truths.

1. That many men look upon them as their enemies that tell them the truth. *Am I become your enemy?*

2. That the Preachers of the Word ſhould be truth-tellers, *Becauſe I tell you the truth.* Firſt of the firſt is this.

That many men look upon thoſe as their enemies which tell them the truth. In the proſecution of it, I ſhall uſe this method.

1. Prove it by Scripture.

2. Give you ſome Reaſons and Arguments for it.

3. Make uſe.

But before I come to my propoſed method, I think it neceſſary for my more orderly proceeding, to give you ſome diſtinctions of truth, and thoſe that oppoſe it and the aſſertors of it. Truth may be conſidered too wayes either κατ' αὐτὴν or κατὰ συμβεβηκὸς either in it ſelf and as it is nothing elſe but a conformity between the object and the intellect, or elſe it may be conſidered by way of accident as it thwarts mens luſts and corruptions, if we conſider it the firſt way: It is not odious but there is a friendly amity between the underſtanding, and it: The eye is delighted with colour, the ear with Harmony, and the underſtanding the eye of the Soul is no leſſe delighted with truth it being it's natural genuine proper object in this ſenſe Saint Auſtine affirmes truth to be dear to the intellect: but if we conſider it the ſecond way as it creates a diſturbance in the Commonwealth of mens luſts ſo it is odious to them, the Sun in its ſelf is an amiable and lovely object, and Solomon tells us that it is a pleaſant thing for the eye to behold the Sun; but they that have ſore eyes cannot endure to looke upon it: truth is a glorius ray from the Sun of righteouſneſſe: It is in it ſelf precious, and lovely, yet men of corrupt minds and irregular affections doe not love

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it, yea they cannot bear the clearer & more piercing irradiations of it, this I take to be meaning of *Calvin* upon the place: *Veritas odiosa est malitia & pravitate eorum qui eam non sustinent audire.* Truths are either humane, or Divine Philosophical, or Theological, Philosophical such as are cognoscible by the light of nature, such as are found out by experience, & humane disquisition such as we meet with in Ethicks, Physicks, Mathematicks, and Methaphysicks, Theological, or Divine truths such as are revealed from above; such as stream frō the clearer Fontains of the *Scripture*: of the entertainments of Philosophical, or humane truths I doe not here enquire, truths are either general, or particular general such as are proposed in an universall way without application to the conscience, or reflexion upon such men, or such and such lusts; as this vice is to be hated, particular such as reflect upon particular men, and particular lusts such as sting the conscience as pride coveteousnosse, drunkenes are to be hated. General gliding, tansient, irreflexive unconcerning truths may peradventure gain tolerable acceptance be looked upon with a more propitious aspect when a particular severer conscience smiting truth may be brow beatē, suspected, de graded

to a meer probability nay it may be flatly oppoſed, contradicted in down right terms. Men are either good, or bad, unregenerate, or regenerate: unregenerate ſuch as are in the gall of bitterneſſe, ſuch as wallow like *S*wine in the Mire of their corruptions, ſuch as are meerly as they were born: regenerate, ſuch as are born again, ſuch as cleave to Gods commaudemeuts, ſuch ss ſtear their thoughts, word, and actions according to the dictates of Gods Word and *S*pirit; unregenerate men naturally hate Gods truths; and this hatred it doth not terminate in the truth it ſelf; but it is extended to the Perſon that delivereth it: as if he were the Author of it and not that God that ſent him; but with the regenerate truths find more courteous and Chriſtian like entertainments: they know whoſe truths they are & therefore they reſpect, and reverence them for his ſake, and if they doe at any time look upon them ſuperciliouſly, it is in that and ſo far forth as they are unregenerate and not regenerate: as to their unſanctified not to their ſanctified part. This diſtinction as to the ſenſe and ſubſtance of it I find in Proverbes the 9. 8. Reprove not a ſcorner leaſt he hate thee rebuke a wiſe man and he will love thee. Men are according to *S*olomon either devided into

ſcorners

ſcorners, or wiſemen: by ſcorners we are to underſtand wicked men: by wiſemen ſuch as are wiſe to ſalvation, as for ſcorners, if we reprove them they will hate us, but wiſemen being rebuked they will love us. Though *Herod* cut of *John Baptiſts* head, becauſe of *Herodius* yet Anathan may tell a *David*, thou art the man and he will not be much offended. The ſum of all is this that unregenerate men look upon thoſe as their Enemies, that tell them Divine truth not propoſed in general, but particularly applyed to their conſciences, they hate the truth not barely conſidered in it's ſelf, but as it thwarts their ſins, their unmortified affections, and this hatred it rebounds as it were from the truth to the Perſon. This being premiſed I proceed to the propoſed Method. 1. That many men look upon thoſe as their Enemies, that tell them the truth is clear from theſe Scriptures, *Acts* 7.54. When they heard theſe things they were cut to the heart and the gnaſhed on him with their teeth. Would you know what things thoſe were, you may read verſe the 52. They had perſecuted the Prophets they themſelves had betrayed and murthered the holy one: When they heard theſe things they were cut to the heart, & gnaſhed on him with their teeth &

immediately they ſtoned him. 1 *Kings* 18.17. Art thou hee that troubleth Iſrael? the great ſin that *Ahab* and his people were guilty of was the Worſhiping of *Baal*, *Eliah* rebukes them ſharply for this ſin? hereupon they look upon him as an Enemy incendiary and entertain him with this diſcourteous ſalutation, art thou hee that troubleth Iſrael? pregnant is that place: in the 1 of *Kings* 22. 18. there is yet one Prophet *Michaiah*, the Son of *Imlah*; but I hate him for hee doth not Propheſie good concerning mee, but evil: In thoſe words there are two things conſiderable.

1. *Ahabs* hatred of *Michaiah*, but I hate him.

2. The ground of it in the latter part for hee Propheſies no good concerning mee, ſo that his hatred was upon the account of his Proyheſy, remarkeable is that Text *Amoſ.* 5. 10. They hate him that rebuketh in the gate and they abhor him that ſpeaketh uprightly: that is they hate their faithful, zealous, couragious ſin rebuking Magiſtrates that kept their cours of judicature by the gates; they connot indure their upright conſcientious ſoul wounding Prophets; this is that which Chriſt tells his Diſciples of you ſhall be hated of all men for my names ſake,

Luk.

*Luk.*21.17. That is for my truths ſake that is they ſhall hate your Perſons; hate your Doctrines, hate your good lives, you ſhall be the objects of all mens hatred and that for mee, and my truth neither is this without reaſon why bad men ſhould hate them that tell them the truth.

1. They are altogether unlike them therefore they hate them as ſimilitude according to the Philoſopher is the cauſe of love, ſo diſſimilitude is the cauſe of hatred; as we naturally love thoſe that are like us, ſo we naturally hate thoſe that are unlike us. The Wiſeman tells us that the righteous man is more excellent then his neighbour, more excellent in his judgement; more excellent in his thoughts: more excellent in his affections; more excellent in his principles, more excellent in his whole converſation, his judgment is more clear & diſcerning: his thoughts are more profitable; his affections are more heavenly, his principles are more Orthodox; & his whole converſation is more regular & conformable to the Divine will. The vertues of the good man bid battel to the vices of the wicked; his whole life is nothing elſe but an uſe of reproof; the ſtraightneſſe of the one upbraids the crockedneſſe of the other; the one is the ſubject of the Prince

of

of peace the other Prince of the air, the one is of his Father from Heaven, the other is of his Father from Hell: as our Saviour ſaith of the Jewes, *Iohn.* 8. 44. Ye are of our Father the Divell and his works, you will doe; he was a murtherer from the beginning and abode not in the truth becauſe there is no truth in him no wonder then that the Divels Children cannot endure truth nor the Preachers of it.

2. We look upon thoſe as our Enemies that tell us the truth, becauſe they Preach againſt our intereſts: croſſe our deſignes; meet with our corruptions and luſts, fire us out of our ſins; Intereſt is the great *Diana* wee all Worſhip; Intereſt is the Sun that Perſian like wee all adore. Intereſt is the compaſſe by which the generality of men ſteer, it is no wonder then if they hate thoſe that touch them to the quick: contradict their concerning, profitable; pleaſing intereſts, if golden mouthed *Chryſoſtom* Preach againſt the emperreſſe *Eudoxia*, endeavour to reclaim her from Arrianiſme, ſhee will be ſure to baniſh him; if couragious, bold ſpirited *Luther* out of zeal to Gods truth, Preach againſt the Popes Indulgences he will let looſe his roaring bulls againſt him: hee will write to all the Neighbouring Princes, that they

they ſhall neither receive him nor his Doctrine, or if they doe they ſhould ſend him to him, that hee might puniſh him for that capital offence of aſſerting the truth. If *Demetrius* the ſilver-ſmith perceive that his craft is in danger to be ſet at naught, hee will accuſe St. Paul of troubling all Aſia, ſpeaking againſt great *Diana:* why becauſe wee know that by this craft we have our wealth? if good *John Baptiſt* tell *Herod* it is unlawfull for him, to have *Herodias* hee will cut of his head. If *Stephen* tell the Jewes that they were the murtherers of Chriſt, they will murther him; if truth telling *Michaiah* tell *Ahab*, that hee ſhall fall at Ramoth Gilead hee will caſt him in to the Priſon,& give him the bread of affliction, the good ſoul piercing Divine tells men they muſt repent, believe, deny themſelves, take up their Croſſe and follow Chriſt, ſhake hands with honours profits, pleaſures all if need require for the enjoyment of Chriſt, who is all in all: he tells the ſenſual drunkard that he muſt no more un man himſelf and vomit up his own ſhame; hee tells the Profane ſwearer that hee muſt no more tear in pieces the glorious name of his Maker: he tells the coveteous *Achan* that he muſt no more deify the Creature; he tells the proud man that cannot

not be content with any thing elſe; but a crown, or a mitre that humility is the way to Heaven: that that ear of Corn, that is fulleſt wayes moſt downward; that God reſiſteth, the proud and geveth grace to the humble: hee tells the revengfull Perſon, of that of our Saviour Father forgive them for they know not what they doe: he tells the meer morall man, which thinks himſelf to be good enough for Heaven already, that except his righteouſneſs exceede the righteouſneſs of the *Scribes* and Phariſees, hee ſhall in no wiſe enter into it; he tells the diſputing Socinian that their is a Sunne, though he be blind & cannot ſee it, that reaſon muſt be laid down at the feet of Religion: that it is but commendable for it to cloſe it's eye that faith may aime the better; he tells the naturaliſt that ſayes out of nothing, nothing can be made, that out of nothing all things were made: Divinity is not to be meſured by the principles of naturalPhiloſophy; but it's own: he tells the Heaven de riding, Atheiſt that he muſt and dye and come to judgement; but he would neither dye nor come to judgement: he tells all men of their ſins & luſts, & therefore they cannot endure him: 2 *Pet.* 3. 3, 4. The Apoſtle ſayes they were ſcoffers, men walking after their own luſts

that

that deny the day of judgement and Saviours promiſe of his coming: 2 *Timoth.* 3. They reſiſt the truth, men of corrupt minds and therefore they reſiſts the truth ſo much for the reaſons they uſe it I ſhall make of is briefly this.

Fathers and Brethren you may ſee in the clear glaſſe of my Text, what you are to expect; even to be hated of all men for Chriſts ſake: he that would diſcharge his calling faithfully, muſt expect to be the object of moſt mens hat'red: the Miniſtery me thinks is like the cloud that guided the Iſraelites, that had a bright ſide and a dark ſide, moſt men look upon the bright; but few on the dark ſide, moſt men conſider the encouragement; but few the diſcouragements of the Miniſtery, they undertake the Burden before they conſider the weight of it, or the weakneſs of their own ſhoulders: hēce it is that many have as ſhamefully quitted the Miniſtery as they have in conſiderately undertaken it; but how ever this may be for our comfort, and encouragement that all the Prophets all the Apoſtles yea Chriſt himſelf was hated upon this account: can the Servant expect to fare better then the Maſter, 'tis his honour that he can be like him though it be in ſuffering to write after him though in letters of Blood.

2. That

2. That the Preachers of the word ſhould be truth tellers in the proſecution of it I ſhall uſe this method 1. Give you ſome Scripture. 2. Some reaſons. 3. Shew you what truth the man of God ſhould tell. 4. I ſhall tell ſome truths which I take to be very ſuitable to and neceſſary for this auditory. 5. Make uſe.

That the Preachers of the Goſpel ſhould be truth tellers is clear from theſe Scripture, *Rom.* 9. 1. I ſay the truth in Chriſt Jeſus I ly not my conſcience alſo bearing mee witneſſe in the Holy Ghoſt; St. Pauls practiſe ſhould be ours what he ſayes, we ſhonld ſay, *Prov.* 22. 20. Have I not written to thee excellent things in counſels, and knowledge that I might make thee know the certainty of the words of truth, that thou mayeſt anſwere the words of truth to them that ſend to thee. 2. things obſerveable from this Text. 1. That the words of truth are the words of certainty. 2. That when we are asked we ſhould anſwere them with theſe words, *Eccl.* 12. 10. The Preacher ſought to find out acceptable words, upright words, even words of truth, Solomon in the precedent verſe, tells us of a wiſe Preacher let us obſerve what he did, he will teach us how to make our Sermons, the wiſe Preacher did not vent

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out any unpremeditated, undigeſted extemporary flaſhes; but he ſought to find out, and what did he ſeek to find out not unſeaſonable unſuitable things, things that come like rain in Harveſt, or ſnow in Summer; but καιρεια ſeaſonable ſuitable appoſite acceptable things, and I pray what were thoſe not the Chimœraes of his own brain, not the dictates of a private ſpirit, not totering hovering probabilities, not ſhameful, falſehoods; but words of truth, *Malach.* 2. 6. We read their what Law was in Levyes mouth, the Law of truth was in his mouth & iniquity was not found in his lips: this is that for which Chriſt came into the World: and would you know the reaſon of it; take breifly theſe two.

1. The good Divine is in Gods ſtead he perſonates God; interprets his mind as an Embaſſadour doth the Princes that ſent him, he is not onely the mouth of the people to God, but the mouth of God to the people, & how ill doeth a ly become the mouth of that God, that is truth it ſelf: ſo ill doth it become the mouth of the Divine that ſhould ſpeak nothing, but what God would ſpeak, if he did ſpeak himſelf. 2 *Corinth.* 5. 20. Now therefore we are Embaſſadours for Chriſt as though God did beſeech you by us, we pray you in Chriſts ſtead, be reconciled to God

God, the Minister may be tearmed Gods speaker. And if he speaks any untruth, he speaks for himself not his Master, Oh! therefore with what reverence and serious preparation should we come to speak. It is reported of the incomparable Bucolcer that he was so much Master of the heavenly art of Preaching that he could put his Auditours in to what passion he pleased, as that excellent Musitian *Timotheus* did *Alexander*; but many of you put your Auditors into no other passion, but that which showes them to be rational: me thinks the serious consideration of the greatnesse of Gods Majesty, the greatnesse of the assembly, the greatnesse of the work should enduce us to come prepared according to the preparations of the sanctuary.

2. The Minister received nothing but truth, therefore he should deliver nothing but truth: The Minister the faithful witnesse should deliver nothing but what he received, for if he doe he deliver's his own not God's, that the Minister should deliver nothing but what he receive's, is unquestionable, 1 *Cor.* 11. 23. For I received of the Lord that which I also deliver unto you, παρελαβον απο κυριου I have received from the Lord there's his commission, had I not received

ceived it, I would not have delivered it, you might have rationally ſuſpended your beliefs, and look't upon it as my own not my Maſters: that the Miniſters received nothing but truth is as unqueſtionable, for what he received he received from God, which is the God of truth and cannot ly; the Scriptures they are all truth, he received nothing but Scripture & therefore nothing but truth. For Popiſh traditions we look upon them as the Commandments and Doctrines of men, and not of God: the Church may not make new principles of Religion; but only declare, illuſtrate & interpret the old, though it may conſtitute circumſtantials, yet not ſubſtantials; ſhee may preſcribe ordinances as touching the time place and order of Gods worſhip, but not as touching the eſſentials of the Worſhip it ſelf. As the Church at Jeruſalem decreed that the Church of the Gentiles ſhould abſtain from blood and things ſtrangled, *Acts.* 15. I proceed in the 3. place to tell you what truths the Man of God ſhould tell. 1. Divine Scripture truths; not Philoſophical, but Theological truths, ſuch as make the Man of God wiſe unto ſalvation: moral or natural truths may make a man wiſe; but not wiſe unto ſalvation; nature may tell us, that there is a God, but

it cannot tell us how this God ſhould be Worſhip't, nature may tell us there is a *Sovereigne* happineſſe: but it cannot tell us what this happineſſe is; hence it was that the Philoſophers concluded there was ſome white, though none of them could hit it, or come neer it. Nature may tell us there is a way we ſhould walk in, though it cannot tell us, how wee ſhould walk in it, we cannot ſee the *Sun*, but by the *Sun*; we know nothing ſavingly of God but by God, we know nothing of the Sun of righteouſneſſe, but by thoſe comfortable beams that are darted from him; as is the cauſe, ſuch will the effect be, meerly natural cauſes cannot produce ſuper-natural effects; a man may as well expect Grapes from Thornes, or Figgs from Thiſtles, if the man of God fire a rebellious ſtiffenecked ſinner out of his beloved ſinne, ſurely it muſt be with a coal fetch't from the Altar; if he wound a ſoul, ſurely it muſt be with an arrow fetch't from the quivers of the *Scriptures*, an arrow taken out of Ariſtotles quiver may ſmite an ear; but it will never ſmite a conſcience, 'tis not a Text of *Ariſtotle*, but a Text of *Scripture*, that ſhews a man the grizly horrid *Shape* of a ſin, the amiable lovely countenance of a grace, the ſtrictneſſe of Gods *Stern-brow'd* Juſtice,

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the dreadfulneſſe of the ever approaching day of Judgement: a quotation out of Ariſtotle will never make a man go to his ſtudy & weep for his ſins, reſolve to turne a new leaf, prepare for his later end, cauſe a man to be enamoured on, and with the beauties of the Empyrean heaven, the fruition of God the chiefeſt good, the bleſſed company of Angels and the Spirits of juſt men made perfect. Though we may look upon gray-headed *Ariſtotle*, as an oracle in the Schools, yet not in the Pulpit; that ſelf-ſame *Ariſtotle* which in the Schooles, we look upon as the glory of Philoſophy, the miracle of nature, in the Pulpit we look upon him only as a mere purblind Owl-eyed Heathen. As he himſelf confeſſed men to be in the contemplation of Divine things. There is not the meaneſt Scholar in Chriſts School which which knows not how to confute him, the natnrall man diſcerneth not the things of God, ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ; The Natural man is uncapable of the things of God, 'tis ſo in the original, *Beza* tells us that 'tis a *Metaphor* taken, a *Minoribus vaſis*, from leſſer veſſels, that cannot contain things bigger then themſelves, as if the Apoſtle ſhould have ſaid, the narrow brim'd veſſel of mans brain cannot compre-

hend the great things of God: why becauſe they are ſpiritnally diſcern'd, he hath no eye ſuitable to a ſpiritual object, and would you have a man ſee without eyes? This is the advantage the Chriſtian hath of the Heathen, the Heathen hath but one bad eye, but the Chriſtian hath two good ones. The Heathen hath only the eye of a depraved corrupted reaſon, but the Chriſtian hath not only the eye of reaſon, & that corrected and ſanctified, but alſo the eye of faith; No wonder then that he is better ſighted then he. Excellent is that place in Canticles the firſt and thee ſeventh, we will make thee borders of Gold with ſtudds of Silver; by the borders of Gold according to Aquinas, we are to underſtand the Scriptures and their ſpiritual meaning; by the ſtudds of Silver the art and Method of the Preacher: A Preacher muſt be ſure to ſee that his Sermon hath borders of Gold, though it hath not ſtudds of Silver; but it is moſt commendable when it hath both; not borders of Gold without ſtuds of Silver, or ſtuds of Silver without borders of Gold, but borders of Gold with ſtuds of Silver; we will make thee borders of Gold with ſtudds of Silver. The foundation of a Sermon ſhould be lay'd in the Scriptures, whatever the ſuperſtructure

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be: *Preaching* is nothing elſe but an opening of the *Scriptures*, a conferring & comparing them together, and ſurely they which doe not uſe Scriptures are Praters not *Preachers*.

2. Plain and clear Truths; the more ſimple and immixed a Truth is, the better it is, the Word of God, it is the aliment of the of the ſoul, you know the more the ſimple aliment is, the more nutritive it is. The word of God is compared to pure Gold, and you know the mixtures of braſſe, or tin doe but derogate and take a way from the excellency of it. Pretious ſtones ſhine with their native luſtre and beauty, the Word of God is like a Topaz the more you polliſh and ſmoth it the rougher it will be. That Sermon is beſt which is like an unpainted glaſſe window, paint doth but hinder the Tranſmiſſiõ of the light, the immoderate paintings of humane Learning doe but Eclipſe the beams of Truth, which would be more viſible in and of themſelves. The ſoft and ſilken effeminacies of Capua did but enervate and emaſculate the victorious armies of the daring Iron-ſided *Hanibal*. The more glittering Scabbard of humane learning, doth but blunt the edge of the ſword of the Spirit.

Admirable is that of Saint Paul in the 1. to the Corinths the 2. and the 1. and the 2. And I Brethren when I came to you

came not with excelleney of ſpeech, or wiſdome, declaring unto you the Teſtimony of God, for I determined to know nothing among you, ſave Jeſus Chriſt and him Crucified. Saint *Paul* ſpoke this at the royal exchaing of all learning, 't is in effect as much as if he ſhould have ſaid thus I confeſs my cadencies are not ſo ſweet & ſmothe, my language is not ſo polite, my ſtile is not ſo flouriſhing, my lines are not ſo ſtrong, as thoſe of theirs are that are puſt up with word wiſdome, which by this means endeavour to bring into contempt the plaineſſe and ſimplicity of the Goſpel. I don't approve my Doctrines to you by tropes of Rhetorick, Syllogiſmes, of Logick, axioms of Philoſophy: I profeſſe no ſcience among you; but the ſcience of the Croſſe, would it be ſuitable to diſcours of Gods emptying himſelf in ſwelling terms, of Chriſts abaſing himſelf in a lofty ſtile to diſcours ſweetly of Vinegar and Gall, to beſet Chriſt's Crown of Thornes with a Crown of flowers? No I leave that to vaine glorious ſelf ſeeking Preachers, thoſe that Preach themſelves not Chriſt Crucified, but for my ſelf my Doctrine is from above, it needs not ſuch Ægyptian reeds and weak props. A Sermon ſhould be as clear as Chryſtal, a man ſhould

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ſee into the very bottome of it: It ſhould not be an Ægypt a Land of darkneſſe: but a Goſhen a Land of light. A Preacher is a light ſurely not in a dark Lanthern: but in a Kandleſtick. A Preacher is a Teacher which implyes that he ſhould teach ſomething which may be underſtood, he that cannot make others underſtand a thing, he may give us leave to ſuſpect that he doth not underſtand it himſelf. Such muddy ſtreams tell us of a cloudy muddy intellect, ſuch a man ſees men like the man in the Goſpel, men walke like Trees: he hath only ſome Embrio, faint, languiſhing conceptions of a thing: ſomething he would ſay, but (you muſt pardon him) he knowes not how to expreſſe himſelf.

3. Dogmatical poſitive Truths not aery controverſies, not hovering Probabilites, things that may, or may not be, but things that the ſoul may build on: Controverſies are fitter for the Schools then the Pulpit: Many a man like the Biſhop of *Alexandria*, in ſtead of Preaching down a hæreſy hath Preach't it up, and in ſtead of making the Funeral Sermon of a Hæreſy, he hath raiſd it frō the dead: all arts & ſciences if we believe them, have their *Prima principia*, *primas veritates*, and why ſhould not Divinity the

Queen of Sciences have hers. It ſhould not be in Divinity as it is for the moſt part in Philoſophy, where the ſoul like *Noahs* Dove can find no thing to fix on. *Lactantius* tells us that Philoſophy is nothing elſe but opinion. And *Auſtine* in his book *de Civit. Dei*, tells us that *Philoſophi ſunt potius opinantes quam ſcientes*: Though Philoſophy be nothing elſe but a heap of diſputables, a crow'd of it may bees, yet Divinity ſhould not be ſo. Whether all things be made of Atoms, or *Ariſtotles* principles, it is not much material; never ſoul was ſaved, or damn'd for theſe opinions. A great wit may find a way as probable as either: But whether the ſoul be immortal, or no, whether there will be a day of judgement, or not, it highly concernes us to be ſure of thoſe things: for if there be no judgement men may live as they liſt, but if there be, they muſt live as they ſhould. States men for the prevention of diviſions have ſomewhat in Goverment indubitable and ſo ſhould Church men; if one Preach up univerſal redemption, & another Preach it down, who ſhall the ſequacious pendulous people believe, me thinks having an unerring rule to ſquare by, we ſhould agree in fundamentals at leaſt wiſe, if not in circumſtantials.

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4. Neceſſary uſefull Truths, not Toyes, Trifles, barren and unprofitable Notions, ſubtile ſpeculations. It ſhould be the great care of a Divine to Preach thoſe things that may make moſt for the edification of his Auditory, he ſhould ſhew them their damnable deplorable eſtate by Nature, the True means of their recovery by Chriſt, Preach about Faith, Repentance, Charity, Love, Humility, Heavenly mindedneſſe, Contentednesſe, Heaven, Hell, Death, Judgement to come, fully inſtruct them in the Lords Prayer and ten Commandements. Tis not impoſſible for a man to come here often and ſcarce heare a word of any of theſe. This I ſpeak not to diſparage thoſe that doe well, but becauſe I would have ſome doe better. I could wiſh that the fundamentalls of Religion were more Preacht. Proud men think it inconſiſtent with the greatneſſe of their parts and ſublimity of their wits to iuſiſt upon theſe, they are much like *Angelus Politianus* that would not vouchſafe to read the Scriptures (becauſe as he thought) they did not containe elegancies ſuitable to his florid ſtile and Genius.

They think theſe things belong to men of weaker and ſlenderer parts: they will exerciſe themſelves in more refined and curious

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ſpeculations: they will Marſhall the Angells and know what God did before he made the World. who looks upon the Sunn but in an Eclipſe, who takes cognizance of the Moon but when Travelling? a blazing Comet is more look't upon then all the regular ſtars in heaven: the Kings dwarfe hath more eyes upon him then all the proper perſonable men that the King hath. If a man Preach a ſolid ſubſtantiall peece, upon ſome ordinary uſefull poynt in Divinity, we take no great notice of it, but if ſome hæretick in Divinity, preach a peece made up of meere ſtaggering drunken probabilities; preſent us with ſome ſpurious miſhapen Brat of his own intellect, which he can prove to be legitimate neither by Scripture nor reaſon, this is cry'd up for a man of rare parts, elevated, advanced intellectualls. So apt are wee Athenian like to admire, nay even to adore Toyes and Novelties.

5. Ancient Apoſtolick truths, I do not mean here, antiquity of a later ſtanding, ſuch as the Papiſts pretend to, but Originall prime antiquitie. Old truths like old governments are beſt, Innovations in Church and State being equally dangerous. Thoſe truths are moſt Authentique that are as old as Chriſt and his Apoſtles. An old truth like

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an old muſicall Inſtrument ſounds beſt in the eare of all good men.

Tertullian tells us *Verum quod prius, Adulterinum quod poſterius*, It is good coyn that is firſt ſtamped, and afterward that which is counterfeit. The Husbandman firſt ſowed good ſeed, and then the envious man ſowed tares. This was the unanimous crie of the Councell of *Calcedon* τὰ Ἀρχαῖα κρατείτω let Ancient things prevaile. Bleſſed be God which hath in mercy reſtored our ancient goverment both in Church and State.

6. Particular applied truths. *Generalia non pungunt*, generall Truths never pierce a ſoule, or wound a Conſcience. Generall truths like the Papiſts generall faith, never ſave a ſoule. It is not a loafe whole that nouriſheth, but cut and eaten. Spices are never more fragrant then when they are broken. *Nathan* tells *David* (which I think little thought of it,) *thou art the Man.* S. *Peter* doth not mince the matter, bnt tells the Jewes plainly and piercingly, that they had murthered Chriſt: And what was the effect of this ſoul ſearching ſoul peircing preaching? when they heard theſe things they were pricked at the heart, and there were three thouſands of them converted κατενύγησαν τὴ καρδίᾳ, it was with them at if rapier points had

had been ſtuck in their ſpirits: S. *Paul* might have entertained that Tyrant *Felix* with ſome plauſible diſcourſe of the wonderfull birth, life, and death of Chriſt, but he takes another courſe with him, he reaſons of righteouſneſſe, temperance, and judgement to come, and this made him tremble: He oppoſed righteouſneſſe to his briberies: Temperance to his adulteries, and judgement to come, to his outragious inſolencies.

7. Peaceable truths. Miniſters are the ſervants of the God of Peace, Embaſſadors of the Goſpell of Peace, they what ever other men are, ſhould be men of Peace: they ſhould be like the Cherubins of the Arke, look upon one another with propitious Aſpects: the good Divine ſhould not only pray but Preach for the Peace of Jeruſalem: *Rogamus non Pugnamus, Auguſte* was wont to be the language of the Church formerly, it hath no weapons but thoſe of prayers and teares.

Popiſh was the practice of the Covenanters, that brought us hither a punie upſtart Muſhrome yeſterday Religion upon the poynt of aſword, and truly had their ſwords been no keener then their arguments I think they might have been ſoon blunted.

4.

4. I proceed in the fourth place, to tell you some truths which I think to be suitable to, and convenient for this Auditory. 1. That Arts and Sciences should be subservient and ancillatorie to Divinity; that the *Hagar* of Humanity should not outbrave the *Sarah* of Divinity, it must not justle it out and take up the best roomes in a Sermon: how then comes it to passe that many of your Sermons are stuft with all Arts and Sciences but Divinity? How comes it to passe that instead of making the Spouse borders of Gold with studds of silver, a great many of you make her borders of brasse with studds of Tinn and pewter? Are they not like *Onesilaus* his head, that instead of braines was full of hony-combes? When the Persian King sent *Antalcidas* the Lacedimonian Captain a Garland of flowers perfum'd with spices and odours, he tells him *Rosarum fragrantiam adulteratione perdidisti*, so may I say to many of you, *Concioneis majestatem adulteratione perdidistis*. With admirable fitnesse did the learned K. *James* compare such Sermons to the red and blew flowers that pester the corne, which were more noysome to the crop then beautifull to the spectators eye.

Shrowded eminencies are most amiable,

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and it was not the leaſt excellencie of Moſes his face, that it did ſhine, and he knew not of it: there are many precious ſimples in an electuarie though we cannot ſee them when it is made. The hony ſuckles may be in the milk though we do not ſee them. That Sermon may have moſt found Learning that to an unjudicious eare ſeemes to have leaſt. Mee thinks I hear poore ſoules complaining againſt you thus, we come here for the bread of life, but yee give us the husks of your own braines, you give us light bread that our ſoul loatheth, We come for the waters of life drawne from the fountaine opened; and you give us the corrupted waters of your own Intellects: We would faine heare a man ſpeak as the Oracles of God, but many of you ſpeak as obſcurely as the Oracles of Delphos; We come for the cluſters of Canaan, and you give us the grapes of Sodome. Wee would heare ſomething of the living God, but you take up all your time in ſpeaking of the Gods of the Heathens: Wee would faine ſee the comfortable ſparklings of the white ſtone of aſſurance; but you tell us of the Philoſophers ſtone: Wee would faine heare ſome patheticall ſoule raviſhing diſcours of the Empyrean heaven, but ye give us ſome empty unedifying diſcoúrſes of a

Heaven

Heaven or two below: we faint and languish for the heavenly Canaan, but you bring us only to the wildernes, and there loose us and your selves too: And what doe you think God will say to a vainglorious selfe-seeking Preacher? Give an account of thy misemployed parts, and talents, why didst thou robb me of my glory? and make thy selfe the end of all thy actions? why didst thou rob my Scriptures of their all-sufficiency? Why didst thou robb my people of their spirituall food? I gave thee a soule that was ruddier then the rubies, and more polisht then Saphirs; thou wast larger then others by the head and shoulders in parts, thou mightest have converted whole Counties: But thou didst employ them only to the maintenance of Heresies, to the disgracing of my truths. Behold here the souls that thou hast poysoned with thy Heresies, behold here's the soul, that thou hast starved with thy curiosities: These, even these I require at thy hands: O how will he be astonished and confounded! And he that formerly spoke so many words in vain, will not have a word to speak for himselfe. Now me thinks I heare some of you murmuring against mee, saying what doe I mean to disgrace learning in one of the most flourishing

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Academies in all Europe? Me thinks I hear my Mother Universitty speaking thus καὶ σὺ τέκνον and thou my Sonn, what speak against me with the tongue I gave thee? what wound me with my own arrows? To this I answer, I know we cannot declare the wonderfull works of God without Physicks, his Attributes without Metaphysicks, the Dimensions of the Arke without Mathematicks, we cannot interpret a Text without Grammar, analize it without Logick, presse it upon the affections without Rhetorique: I doe not crie down the use, but the abuse of learning in a Sermon; singular is the use of it in a Sermon; if it be purged, made subservient, used moderately without affectation, and modestly without ostentation; I am no enemy to humane, but a friend to divine learning, I am not against *Aristotle*, but I am for the Bible, I value a Science above a world, but a grace above ten thousand.

2. That the labourer is worthy of his hire, that they which Preach the Gospell, should live by the Gospell, this is Scripture and cannot be denied. How then comes it to passe, that there are many that Preach the Gospell and cannot live by it? Because some get all, and some none at all: Parity is the mother of confusion, and as there is an imparity in merits and parts, so would I have

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to be in their encouragements. As the Fathers of the Church are worthy of double honour, so also of double portions. But notwithstanding I think it but equall and most consonant to Scripture, that every Preaching Minister should have as much as may serve to secure his Sacred calling and person from poverty and contempt, it is not fit that they which breake the bread of life to others, should want bread for their own mouthes. And surely they may well give the dros of temporalls, if we give them the gold of spirituals. I am as glad as any to see starres of the first magnitude shining in the Hemisphere of the Church, but I would not have them be like the starre wormewood in the Revelations, of maligne aspects and influences. I am as glad as any, to see stately Cedars in the Lebanon of the Church, trees of Knowledge in the Paradice of God: But I would not have them extend their branches so farre, as to hinder the growth of other trees, that peradventure may bring forth good fruit, though not in such abundance and plenty, as we acknowledg, & wish a great deal of reason acknowledge they do. That the Fathers of the Church are provided for, it is well, but it would be better if not only the Fathers,

but the Sonnes of the Church were provided for also: it fares well with the body when all its parts are nourished, though not equally, yet proportionably, according to their severall exigencies and capacities. And I think it doth not fare ill with the body of the Church, when it is so too.

4. That the Preachers of the word should take heed to their Ministry, preach the word, be instant in Season and out of Season, reprove, rebuke, exhort. Hence is our Saviours triple pasce, *feed my sheep, feed my flock, feed my lambs*; feed them by thy praying, feed them by thy Preaching, feed them by thy living; in the first of *Timothy* the 3. and the 2. We read there that a Bishop should be blamelesse, patient, apt to teach; and if so, why then surely an ordinary Minister. It is not the least of good Bishop *Jewells* commendations, that he died in the pulpit; you know what was famous Bishop *Usher's* motto, *Woe is me if I Preach not the Gospell*: Me thinks this place should make a rare unfrequent Preacher tremble at the recitall of it: some there are that are like *Saul*, when they come to the high places, they make an end of Prophesying; Consider you are the silver trumpets of Sion, you are lift up higher, not that ye may not sound at all, but sound the shriller & lowder, you are like Bells hung up in the top

of

of the steeple that ye may be heard the further, the more God hath done for you, the more yee ought to doe for him, one word from you being men of eminency and authority will doe more good then a thousand from us, and surely you cannot be better employed. This was the rock you had like to have been split upon before, and will ye not avoid it now; wee had a great many Preaching Bishops before, and blessed be God wee are like to have no fewer now: This I say not because I am desirous yee should dash upon the rocks, but because I would have yee saile farre enough from them.

6. That moderation on all hands, is a soveraigne salve to heale, in all probability the breaches of this uncemented Nation, though moderation in Essentialls be pernicious, yet in things adiaphorous it's but peaceable and Christian like: Moderation is the silken string that runs through the pearle chaine of graces: In things of a middle nature the golden meane is best: I am apt to suspect that men which *Jehu* like, drive so furiously, have no other spurres but their owne interests: it was a good saying of one, unity in things necessary, moderation in things indifferent, and charity in all: this was the opinion of *Calvin* in the same

controversie, *Ego in Controversia Anglicana moderationem semper tenui cujus me non pœnitet*; Suitable to this is that of our Apostle, *Let your moderation be known unto all men*. I have often wondered that men of the same Nation, men of the same Religion, as to the maine, that aime at the same happinesse, should quarrell so much about circumstances. They are but circumstances and why are you of the Episcopacy so eager for them: they are but circumstances, and why are you of the Presbytery so eager against them: A man would think that a lawfull decent, usefull, Ceremony, should be no sooner imposed then observed, and it would be so, did not men love their own private passions and interests, more then either peace or truth: Ceremonies are the fence and hedge of Religion, though they doe not oblige directly yet they doe by consequence, and as they are commanded by superiors: for then they cease to be things indifferent, and we are not to look upon them as bare ceremonies, but the commands of Superiours, which we are not to dispute but to obey, not to doe so were to question our superiors wisdome in imposing, and power in executing, Rom. 13. 5. we are commanded to be subject for

conſcience ſake: therefore Ceremonies oblige the conſcience, 'tis natural with men when they feel themſelves unhappy to conclude themſelves unwiſe: Surely we have been unhappy in all theſe times of our diſtractions and we may very rationally conclude our ſelves to have been unwiſe.

5. 'tis the great happineſſe of this Nation to be governed Monarchically both in Church and State: this might ſoon be proved, but muſt I be forced to prove this, to a Nation that hath been ſo long worried with Tyrants and Traytors, that made ſo long furrows in our backs: If you have not yet learnt to know your happineſſe, you are very ungrateful, and 'tis pitty you ſhould ever have been ſo happy. Me thinks your bleeding wounds not yet fully cloſed might ſufficiently Preach the ſeaſonableneſſe of a plaiſter, want of mercy teaches us the worth of mercy, the want of King and Biſhops all this while, me thinks at length ſhould teach us the worth of them: would you know the reaſon of all our miſeries, it was becauſe there was no King, nor Biſhop in our Iſrael, and if that be the reaſon of all our miſeries ſurely by the rule of contraries the other is the reaſon of all our happineſſe, that we have both, King and Biſhop in our Iſrael; *Eccleſ.* 10. 17.

Blessed art thou O Land when thy King is the Son of nobles; and surely if ever Land was blessed in a King, ours is, and we may say as the Queen of *Sheba*, said of *Solomon*, because the Lord loved Israel he made him King over them, because the Lord loved us therefore he made him King over us. great also is the happyness that we receive from the learned and religious Fathers of the Church, 'tis a question whether a state be more happy in a King, or a Church in a Bishop, Monarchy being the best of Governments in both: Oh how sweetly doe these conspire to make a Nation happy, and how do they mutually assist and under prop each other; and would you know the original of Episcopacy St. *Jerome* tells us 'tis as old as that Text of Holy Scripture, I am of *Paul*, I am of *Cephas*, I am of *Apollo*, for when divisions crept into the Church of Corinth, the Apostles for the taking away those that were present, and the prevention of such for the future, constituted Episcopacy; Sound was that of the learned King, no King, no Bishop, no Bishop, no King, he that strikes at the Mitre doth with the same blow strike at the Crown, and wants nothing but power to trample upon both: lutes wound up to an equall pitch, if you touch one you touch

the

the other, he that toucheth a Bishop toucheth a King, and he that toucheth the King, touchieth the King of Kings, and Lord of Lords. Oh! that we could at length know our own happyneſſe and put up no more bramble Governments: we have had ſad experience how weak & ſharp they are, let us no more deſpiſe the Vine and Figg-tree, though the Brambles and Thornes doe pretend to bear Grapes and Figgs, that they may rule over the Trees.

And now what remains but that we turne the Doctrine into practiſe, and all become truth tellers, Oh! tell the truth in Chriſt Jeſus, and lye not, your conſciences bearing you witneſſe in the Holy Ghoſt: Oh! tell not empty ſpeculations palliated falſhoods, meer propabilities, Amphibious uncertainties groundleſſe novelties, Preach Divine evident, uſeful, poſitive, ſinne ſmiting, peace preſerving truths, be not affraid of men but of God: Strive not to pleaſe them but him, let not any wordly advantage what ever, cauſe you to bury the gold of Ophir, let not the Majeſty of Gods truths ſtoop to the vices and humours of men, tell even a *David*, thou art the man, cry aloud, lift up your voices like Trumpets, and tell the houſe of Judah of there ſins, be not aſhamed of the Goſpel

of God, for it is the power of God unto salvation, think of your honourable calling consider you are the Embassadours of the God of truth, you are in his stead and therefore you should tell the truth, and he will uphold you in it, the Lord your God is with you, his wisdome to direct you, his power to protect you, his strength to support you, his goodnesse to maintain you, his bounty to reward you; buy the truth and sell it not, and when the chief Shepheard shall appear, you shall receive a Crown of glory that fadeth not away and hear that soul ravishing sentence well done good and faithfull servant enter into thy Masters joy.

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Blessed

Eccles. 10. 17.

Blessed art thou O Land when thy King is the Son of Nobles.

WIse *Solomon* tells us that a word in season is like apples of gold in pictures of Silver, what can be more seasonable, or gratefull to a Nation so long miserable then a discours of happinesse, of the way not only to make it happy, but also to continue its happinesse? The Preacher tells us in the words of my Text, blessed art thou O Land when thy King is the Son of nobles. In the 16. verse of this Capter, wee read of the misery of that Nation, that hath a childish Prince one that hath not an head fit for a diadem, nor shoulders able to sustaine the weight of Government; and as he tells us of the misery so also of the happyneſſe of a Nation, when it is blessed, not with a Tyrannizing upstart of the meanest of the people,

but

but with one of the blood Royal, not with a Thistle, but with a Cedar, blessed art thou O Land when thy King is the Son of nobles; that is, happy art thou Oh Nation, when thy King is not of mean, base, but of high noble extraction, whose nobility, and vertues may command reverence and bespeak him fit for a Crown. In the words we have. 1. A Governour; or King happy art thou Oh Land when thy King. 2. His Character he his no bramble, but the *Son* of Nobles, happy art thou Oh Land when thy King is the *Son* of nobles. 3. The product, or result of both, happynesse, happy art thou Oh Land when thy King is the Son of nobles, the main hing upon which my discours shall turn shall be this.

That it is the great happynesse of a Nation, to be governed Monarchichally. It is the happynesse of a Nation to be Governed by a good King especially one that is of noble extraction, of the blood Royal. In the prosecution of it *I* shall use this Method. 1. Prove it by Scripture. 2. Give you some reasons and arguments for it. 3. Shew you that it the happynesse of our Nation in particular. 4. Make use of all.

1. That itis the happiness of a Nation, to be governed by a good King, especially one of

Noble

Noble extraction is clear from these Scriptures, 2 *Chron.* 2. 11. Because the Lord hath loved his people, he hath made thee King over them. *Solomon* was a good King, one of the blood Royal, descended from a King, it was the happyneſſe of the Iſraelites, to have ſuch a one; and it is ſaid expreſly, becauſe the Lord loved them, he gave them *Solomon*. That which is a token of Gods love and favour, cannot but beſpeak a Nation happy. 1 *Kings* 10. 8, 9. Happy are thy men happy are thy ſervants which ſtand continually before thee, becauſe God loved Iſrael, therefore hath he made thee King, to doe Juſtice and Judgement. In the 8. verſ. The Queen of *Sheba* proclaims the happyneſſe of *Solomons* ſubjects, under the pious and prudent Government, of ſo good a King, ſhee looks upon it as a ſpecial argument of Gods favour that he had given them, one, that would doe Juſtice and Judgment: *Proverb.* 28. 2. For the tranſgreſſions of a Land, many are the Princes thereof, but by a man of underſtanding and knowledge, the eſtate thereof ſhall be prolonged. In the former part of this verſe, we have the miſery of a Nation groaning under the oppreſſion of many Princes, or Tyrants, and in the later part the happyneſſe of it under

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one lawful prudent Prince, which is ſtyled here to be a man of underſtanding & knowledge, which prolongeth the Eſtate of a Land and makes it long lived, and durable. 1 *Tim.* 2. 1, 2. I exhort therefore that prayers be made for all men, for Kings and all that are in authority, that wee may lead a quiet and peaceable life under them. *In* the 1. verſe, We are exhorted to pray for Kings, and ſuch as are in authority, in the 2. verſe: We have the reaſon that we may taſt of the pleaſant fruits of their Government, that we may lead a quiet and peaceable life under them, this is the happyneſſe that we enjoy under Kings and Governours, and therefore we are to pray for them, *Rom.* 13. 4. The Apoſtle tells us that a Magiſtrate is the Miniſter of God for good, a King the ſupream Magiſtrate he is Gods Miniſter for the good of a Nation. So much may ſuffice for the 1. Thing, the proof of it by *Scripture*, *I* proceed to the 2. The reaſon, and arguments of it.

1. Monarchy, or Kingly Government, is a Government of Gods own ordination, & not only ſo but approbation alſo, and therefore a Nation cannot but be happy in it; ſurely if a Nation be happy in any kind of Government, it muſt be in a Government of Gods

own

own designation, and appointment, God being most wise, and most good, and therefore knows what Government is best for a Nation, and most tending to its happynesse. Now that Monarchy is a Government of Gods own ordination, and approbation, it is very evident, *Prov.* 8. 15. By me Kings Raigne, and Princes decree Justice. By me, that is by my authority, and appointment, by my special grace, and goodnesse, 1 *Chron.* 29. 1. *Solomon* my Son whom alone God hath chosen, *Solomon* was a King, of Gods Election, and God saith of *David*, with my holy Oyl have I annointed my Servant *David*. The King is the Lords annointed; The Apostle *Paul* saith the powers that be, are of God, that is, of his appointment, his institution, 1 *Sam.* 10. 24. See ye him whom the Lord hath chosen, that Kings are *Jure Divino*, of Gods appointment is unquestionable, and as Monarchy is of Gods institution so approbation, this is a consectary of the other, Kingly Government being ordained by God, he cannot but approve of it, for God doth approve of those things he doth himself.

2. Monarchy, or Kingly Government is the best of Governments, and therefore it cannot but be the happiness of a Nation to be so governed. It is the happynesse of a Nation

tion to be governed with the best Government, surely if any Government can promise happynesse, it must be the best, in vain doe we expect it from any other, if the best cannot doe it. That Kingly Government is the best will easily be evinced, that Government is the best which most resembles that Government which is absolutely the best to wit; that of the King of Kings, the Lord of Lords. That picture is the best which cometh nearest to one of *Vandikes Michael Angelos*, or some exquisite artist, the Moon we look upon as the best of lights, except the Sun, because it resembles it most, that Orator is best that comes nearest *Cicero*, the best of Orators, that Moralist, is best which is most like *Seneca*, the most reputed Moralist; that Philosopher is most excellent, that resembles *Aristotle* most, whom by way of eminencie we call the Philosopher. That Government is the best in the World which hath the most legible Characters and similitudes of the Government of the World. That Monarchy hath so is apparent; what is a King but the lively emblem and image of the King of Kings: The one is the Archetype, the other the ectype, the one is as the Seal the other as the Wax. What's the whole World but Gods Kingdome, the World is

governed

governed by a wise, just, merciful God, and a Kingdome is governed by a wise, just, and merciful King. God punisheth the wicked, spares the good, so doth the King, the King is as it were a God on Earth, I have said ye are Gods, there is so neare a relation between God and the King, that a Man cannot injure the one without offering an injury to the other, he that touches the Lords annointed doth as it were touch God, he that strikes at the King, doth at the same blow, to his power strike at God himself.

3. Monarchy is the most ancient and universal Government, and therefore likeliest to render a Nation happy. As ancient Apostolicke truths make the Church, so ancient Governments make the State happy, innovations being equally dangerous in both. As old truths are most wholesome for the Church, so old Governments are most wholesome for the State. That Monarchy is the most ancient Government in the World is indisputable, it being as old as *Adam* whom God constituted Monarch of the World, as we read in *Genesis*, of the antiquity of this Government humane writings sufficiently tell us, and as it is the most ancient, so it is the most universally received Government, almost all the Nations in the World, either

either have been, or are governed by it. Surely had not they found the happyneſſe of it above other Governments, they would not have ſo long acquieſced in it. That which the General practiſe of the World the unanimous conſent of all Nations tell us to be true, we cannot rationally doubt of.

4. My fourth argument is drawn from thoſe appellations that the Philoſopher gives a good King, he ſtyles him a Father, a Phyſician, a Shepheard, all theſe termes beſpeak a happineſſe a bleſſing to the Commonwealth. *Auguſtus* was termed *pater patriæ* the Father of his Countrey, & *Homer* calls *Agamemnon* ποιμένα λαῶν, the like was ſaid of *Moſes*. Now if a good King be a Father ſure it is to be careful over his Children, if a Phyſitian it is to heal them, if a Shepheard it is to feed them, and ſurely that Nation cannot but be happy, that hath a Father to provide for it, a Phyſitian to heal it and a Shepheard to feed it.

5. My fifth argument is drawn *a Minori ad majus*, from the leſſer to the greater, if it be requiſite, that in a ſingle houſe, in a family for the happyneſſe thereof there ſhould be a Governour a ruler a Maſter of it, how much more in the great family of the Commonwealth. If it be requiſite for the welfare there-

of

of that there ſhou'd be a chief Magiſtrate in the City, how much more in a Kingdome, the affairs of the one being far more urgent and important, then thoſe of the other, a City may better ſubſiſt without, a Major, an Univerſity without a Vicechancellour, then a Kingdome without a King. A Kingdome without a King is like a body without a ſoul, a good King is as were the ſoul of the body of the Commonwealth.

6. Let us liſten to the voice of inſtructing nature, let us look into the Univerſe, and there we ſhall find nothing but Kingdomes and Kings. Nature it ſelf prompts us to Monarchy; Oh what beauty and order is there in the Commonwealth of bees? Oh how obſequiouſly doe all the reſt follow the Maſter bee? Oh how do they mourn at his Funeral, and when he is dead conſtitute another, is not the Sunne King of Luminaries, Prince of Planets, doe not the Cranes follow their leader? Is not the Whale King of Fiſhes? The Eagle King of birds: Is not the Lyon King of beaſts? Shall theſe irrational creatures acquieſce in Monarchy as moſt ſuitable to their nature & condition, and ſhall not we? ſhall we be worſe then Bruits, ſhall they have more knowledge then wee? go to the Ant, thou ſluggard, ſaith *Solomon*, as

the Ant may teach us prudence and providence, ſo theſe may teach us loyalty, and as it is requiſite to the happyneſſe of a Nation, that it have a King, or that he be the Son of Nobles, one of Noble extraction, one of the blood Royal: this is the onely way to prevent diviſions, and to ſecure the peace of a Nation. When it is otherwiſe, every new Governour may be the cauſe of a new war. In Government it is requiſite that there ſhould be ſome ſtandard, ſomewhat indubitable, unqueſtionable; beſides a Perſon of Noble extraction is more, apt to command obedience, more likely to win upō the hearts of the people. They look upon ſuch, as men deſigned for Government, as men born to rule; There is ſomewhat of Soveraignty and Majeſty enſtamped upon them, people abhorre to be ruled either by inferiours, or equals, for the meaneſt of the people, their brows were never made for Diadems, neither have they thoſe endowments and qualifications, which may be ſpeak them fit for Empires. They were born to Obey, not to command. So much may ſuffice for the ſecond thing. I proceed in the third place to ſhew you that it is the happyneſſe of our Nation in particular. For the demonſtration of this, let us compare our former Eſtate under

under no King, with our preſent Eſtate under a King; let us look upon the miſeries of the one, and the felicities of the other, and doubtleſſe it will appear, that it is our happyneſſe to be ruled by a good Prince; contraries doe illuſtrate one another, the ruder blaſts of Winter make us more in love, with the beauties of *Summer*. No Muſick more pleaſing to the eare, then when the ſweetneſs of a concord takes away the harſhneſſe of a diſcord. A Man that is upon the Land, and hath eſcaped *Shipwrack* may look with pleaſure upon the ſwelling, heaven-threatning ſeas. In the 2. of judges we read of the deſtruction, of the whole tribe of *Benjamin*, and many calamities that had befallen the Iſraelites; would you know the reaſon of this, the Holy Ghoſt tells us verſe 25. In thoſe dayes there was no King in Iſrael, every man did that which was right in his own eyes. If any one ſhould aske me what was the occaſion of all our miſeries and diſtractions in England, it was the loſſe of our gracious and merciful *Soveraigne*, in thoſe dayes there was no King in our Iſrael, every man did that which was right in his own eyes, that deep-dyed hainious ſcarlet ſin, was not the leaſt cauſe of all our miſeries, that blow that ſtuck him, made three Nations reele like a

drunken man; it was not he only that dyed, but our happineſſe alſo dyed with him. Our miſeries like the waves of the Sea, or like *Job's* ſad meſſengers came crowding in upon us, they did as it were ſtrive which ſhould be for moſt, they may be reduced to theſe principally.

1. Warre, or want of Peace, Warre is one of Gods ſcourges with which he whips a Nation for rebellion and treaſon, it was but juſt with God to puniſh us with a Warre, becauſe we knew not how to value the bleſſings of Peace: Jeſſurun-like we waxed fat and kicked with the heel, we forgat to fear God and to honour our King: that ſword which being pampered with Peace we wantonly drew, God would not ſheath till he had beat us with *It*, and ſheathed it in our Bowels. How deſtructive Warre is to a Nation, I need not tell you; we have too too long taſted of the bitter fruits of it, ever ſince that conſtrained departure of his Majeſty from his Palace, the devouring ſword hath been among us, till the happy reſtitution of our now Raigning Soveraigne. How did our own mercileſſe fellow ſubjects, like the Tyrants of Athens, or like ſo many Wolves, or Tygers, worry us? That uſurped Dominion, which they unlawfully got by the ſword, they as unlawfully maintained by the ſword!

ſword! O what ſummes did they extort from us, that they might conſume it upon their luſts? O what armies did their appaled guilty conſciences levy? O how did they ſcarre us into a conſtrained obedience? Though our bodies were ſubject to them, yet our hearts and ſouls onely to our lawful Prince.

2. As we wanted Peace, ſo alſo truth; inſtead of ancient Apoſtolique truths we had onely divided novelties, figments, *Chimeras*, the dreams and fancies of deluded mens brains, who would own nothing for truth but what made for their own intereſts. Inſtead of Preaching loyalty they Preached rebellion, inſtead of Preaching unity they Preached Schiſme and Hereſy. The Church mourn'd, the Woman was fled into the Wilderneſſe, Religion put on black, our pious & learned teachers were driven into corners, the blind led the blind, our Starres of the firſt magnitude were overclouded, there were no ſtately Cedars left in the Lebanon of the Church; few or no Trees that bare pleaſant fruit were ſtanding in the Paradiſe of God. Thoſe Divines that were moſt eminent for piety and learning were ſilenced, their adverſaries works were the works of dark-

neſſe, therefore they hated the light and the diſpencers of it. The ſeers themſelves were blind, the people periſhed becauſe there was no viſion; England was turned Amſterdam, any one that had loſt his Religion might have found it here; every family had a certain Religion, peculiar to it ſelf. The Univerſities were diſcountenanced, the Church revenues converted to private mens uſes; They that had no reverence for the Crown, had leſſe for the Mitre; 'Twas no wonder that they that would have no King, would have no Biſhop. England that was the Goſhen of the World, a Land of light, was now turned into an Egypt, a Land of darkneſſe; It was ſuch darkneſſe as we afterwards felt in thoſe ſwarmes of Hereſies and blaſphemous opinions that were among us.

3. The want of Lawes and the due adminiſtration of Juſtice. As it is one of the great happineſſes of a Nation, to have good Lawes, and to have them executed, ſo it is the great miſery of a Nation, either to be without Lawes, or without the execution of them: this was our miſery, the Fountains of Juſtice were *Sealed*, the Streams were dam'd up, thoſe *Servants* that ruled over us, they turned judgement into gall, and the fruits of righteouſneſſe into hemlock; they trampled upon

upon all the Fundamental Lawes of the Land, they raced the very Foundations of Government, they knew no Lawes but their luſts, and what ambition prompted them to: The voice of Juſtice could not be heard, for the beating of Drums & ſounding of Trumpets; the prerogative of the King, the priviledges of Parliament, the juſt rights and liberties of the people were violated and trodden upon, it was death as much as to name any of theſe: a man could call nothing his own, neither was there any certainty of anything; We were nothing elſe but a ſacrifice to their ambition and cruelty. For the iniquities of our Nation many were our Princes, we that would not ſubmit to the Government of one pious mercifull King before, were afterwards compelled to ſubmit to the Tyranny of thirty, or fourty mercileſſe ones; theſe, theſe were the miſeries, theſe were the heavy burdens we ſighed and groaned under, when we had no King in this our Iſrael. Now we have ſeen the black, let us now ſee the white; we have heard the harſher and more grating, let us now hear the ſweeter and more ear-pleaſing notes: Let us view thoſe bleſſings that we enjoy now God hath bin pleaſed to give us a King in this our Iſrael. As the ſetting of our firſt,

Sun, King *Charles the I.* the mirrour of Kings and glory of Martyrs, was one of the greatest causes of our miseries & darknesses, ever since; so the rising of King *Charles the* II. is under God, the greatest cause of our light, warmth and comfort. This Sun like the Sun of Righteousnesse, did arise with healing under his wings, Parallell and answerable to all our fore mentioned wounds. In King *Charles the* II. we have a salve,

1. We have peace; our wound was war, now our salve is peace. What can be more acceptable to a Nation so long worried with wars than peace? Peace it is the glue that cements and sodders a divided distracted Nation, It is a choice mercy, a token of Gods love and favour; Surely if warre be a great judgement, then by the rule of contraries, peace cannot but be a great mercy: Peace is the Mother of plenty, the nourisher of arts and ingenuity, it is hard to tell whether a Nation be more miserable by war, or happy by Peace, whether the one doth it more harme, or the other good: Now our insulting Tyrannizing, lawlesse armies are disbanded, that were wont to destroy not defend us, and blessed be God we can sit in Peace and quietnesse under our own Vines and Fig-tree, and there is none to make us affraid.

2. As

2. As we have Peace, ſo we have alſo truth; Peace and truth doe well together, it is our happineſſe that we have both; now our eyes behold our teachers, ſuch as have the tongue of the learned, and know how to ſpeak a word in due ſeaſon, ſuch as can divide the word of truth aright, paſtours that can feed us with knowledge: Now the *Starres* of the Church are fixed, the Trees of Paradiſe take root, Univerſities are in couraged, the Churches revenues are reſtored, Religion, learning, and what ſoever is praiſe worthy flouriſh; The word is Preached, the *Sacraments* are adminiſtred in a reverent decent manner, all things are done decently and in order, The face of all things both in Church and State is more amiable and lovely.

3. As there is reſpect had to Divine, ſo alſo to humane Lawes; we are now governed by the ancient, fundamental Lawes of our Realme, theſe are the compaſſes that we ſteer by, theſe are the ſtanding rules of the Nation; Juſtice now runs down like a mighty ſtream, and waters all our Land; the cryes of the Fatherleſſe and Widow are heard, courts are open, grievances are redreſſed, the Kings prerogative, the *Priviledges* of Parliament, the liberties of the ſubject are

all

all preſerved inviolate. Theſe are the happineſſes we enjoy under the wings of a gracious Prince, and ſurely happy is the people that is in ſuch a caſe. If we reflect upon our former and preſent condtion, we cannot but conclude that it is our great happineſſe to be ruled by a good King, eſpecially one that is the Son of Nobles. I hope now our miſeries have taught us that Religion to our God, and loyalty to our King cannot be parted without our ſin and infelicity. I proceed in the laſt place to make uſe, it may be for reproof and exhortation.

1. It may be for the juſt reproof of all Anti-Monarchians, all haters of Kingly Government, pernicious were the practiſes of thoſe that did indeavour to pull up Monarchy by the roots, to deſtroy both root and branch; O how did ſome men tire themſelves and us with ridiculous, fruitleſſe, unheard of Governments! Great is the folly alſo of thoſe men, that write againſt Monarchy; which is ſo legible, not onely in the book of the Bible, but alſo in the book of the Creation, and which hath been ſufficiently approved of by the unanimous conſent of the moſt knowing, and moſt civilized Nations of the World. Whether Monarchy be the beſt of Governments, or no, ſome have

have queſtioned; experience hath taught us that it is beſt for us, the genius of the people being more inclinable to Monarchy than any other Government. 2. For exhortation.

1. Is it the happyneſſe of a Nation to be governed by a good King, and ſuch a one as is the Son of Nobles? O then let us be thankfull, that God hath made us happy in a good King, and one that is the Son of Nobles; As I can compare the bloudy un-Chriſtian murther of King *Charles the* I. to nothing more fitly than to the murther of the Holy Jeſus: ſo *I* can compare our reſtitution by *Charles the* II. to nothing more fitly than our reſtitution by Chriſt. Next to the deliverance by Chriſt and the Preaching of the Goſpel, this was one of the greateſt deliverances this Nation ever enjoyed: And next to that mercy, ſcarce any mercy comparable to this. God ſent him as a Shepheard to feed us, as a Father to provide for us, as a Phyſician to heal us. When the Romane Empire was torne in pieces by the diviſions of *Cæſar* and *Pompey*, *Auguſtus* reſtored it: Our gracious Soveraigne *Auguſtus*-like, did cement theſe divided, ſhattered, bruiſed Kingdomes. We may ſay of him as the Queen of *Sheba* ſaid of *Solomon*, becauſe the Lord loved Iſrael, he

he made thee King to execute judgement and Juſtice: Becauſe the Lord loved our Iſrael he made him King. Never was their any mercy more ſeaſonably and opportunely beſtowed, and ſhall we not be thankfull for it? As is the mercy, ſo ſhould our thankfullneſſe be. This is a great mercy, and God requireth great thankfulneſſe.

2. *Is* it our happineſſe to be governed by a good King, the Son of Nobles? O then let us know our happineſſe, and learn loyalty; O beloved, fear God and honour the King. Be ſubject to the higher powers, in that they are the Miniſters of God for your good. Fear God and the King, and meddle not with thoſe that are given to change, you have heard that your happineſſe is in Kingly Government, and will ye turn your backs upon your own happineſſe? All things pant after happineſſe, and will ye not doe ſo too? O erect no more idols of your own making, put up no more *Phaetons* in the *Chariot* of Government. O doe not chuſe Pilots that know not how to ſteer, put up no more bramble Governments. Sit down under the Vine and Fig-tree, God hath ſpoken peace to you, and doe not you turn again to folly. When men feel themſelves miſerable, they are apt to conclude themſelves fooliſh; when they

they want happineſſe, they are apt to think that they want wit. Surely we were unhappy in the times of our diſtractions, and we may conclude our ſelves unwitty. O that our former follies would teach us for the future more moderation among our ſelves, more Religion to God, and more loyalty to our King. Behold now we are made whole, let us ſin no more, leaſt a worſe thing come unto us.

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But

HEB. 13. 16.

But to doe good and to communicate forget not, for with such sacrifices God is well pleased.

THat God hath been pleased to vouchsafe mee the golden opportunity of doing some good, and communicating some soule saving truth, I look upon it as my happinesse, and desire to be thankfull. To doe good in any way, is excellent; but to doe good in the best way, to save a soule, is most excellent. And could *I* at this time, but be an instrument of saving one soule, I should think my time and paines well bestowed. Of the occasion of our assembling upon this day, and in this place, I suppose few of you are ignorant, it is but just and equall, that they that have remembred us out of charity, should be remembred by us out of Piety; though it be not *debitum legis*, yet it is *debitum honestatis*; though we cannot be compelled to performe it, yet if we would be such as we ought to be before God, we cannot neglect it

it. Excellency where ever we meet with it, is to be honoured. They that are excellent are to be honoured for their excellency. There is a threefold excellency, an excellency of mind, body, fortune. Of mind, as knowledge: of Body as old age: of Fortune as Riches. According to this triple excellency, three sorts of men are to be honoured, Learned men, Aged men, and benefactors. Learned men, so *Ezekiel* commended *Daniel* for his Wisdome, *art thou wiser then Daniel?* Aged men, *Prov.* 16. 31. The hoary head is a crowne of glory, if it be found in the way of Righteousnesse. Benefactors, in that they are called Fathers in Scripture. Now Fathers are to be honoured, Job. 29. 10. *Saith Job, I was a Father to the Poore*, Benefactours are to be honoured, because of the good they have done, either in Church or State: Though we doe not with the Papists, adore, yet we may honour our Benefactors: honour is but *testimonium excellentiæ*, a testimony of some excellency. We may testify the excellencies of our benefactours, that others may be in the like manner excellent. Wee may make an honourable mention of their charity, that others may be spur'd on to charity. But I shall not speak so much of the dead, as

to

to the living; I ſhall not ſpeake ſo much of the dead benefactors, as I ſhall ſpeak to thoſe that are living, to perſwade them to be Benefactors. The maine of my buſineſſe ſhall be this, to perſwade men to doe good, and to diſtribute, that with ſuch ſacrifices God may be pleaſed. In the 10. verſe of this Chapter, we read of an altar, We have an altar, this altar is the Lord Jeſus Chriſt, upon which all the believers ſacrifices are offered. The ſacrifices of a Chriſtian are many, there are two, not of the leaſt concernment, mentioned in this chapter; the firſt is a ſacrifice of praiſe and thankſgiving, verſe 15. By him therefore let us offer the ſacrifice of praiſe. 2. of Almes and compaſſion, in the words of my Text, *But to doe good, and to communicate forget not, for with ſuch ſacrifices God is well pleaſed.* We are not only to mind our duty towards God, but alſo towards men; we are not only to mind our Neighbours ſoule, but alſo his body; we are not only to offer up the ſacrifices of praiſe and thanksgiving, but alſo of almes and compaſſion. Though we are to mind the one, yet we may not forget the other. *To doe good and to communicate forget not* τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε *Beneficentiæ & communionis ne obliviſcemini.* The conceptions

tions of expositors upon these words are differing, some affirme them to be different, some to be the same; *Calvin* affirmes that *κοινωνία communio*, is larger than *εὐποια beneficentia*, and that it denotes any thing whereby a man may help his brother; of the same opinion is a learned man of our own Nation, he distinguisheth them thus, Beneficence saith he is of the heart, communication of the hand, the one is as the Sun, the other as the light proceeding from the Sun. But *Cornelius à Lapide* affirmeth them to be the same, *Beneficentia & communio idem sunt.* Bishop *Hall* writing upon that text, 1 Tim. 3. 16. *To doe good, to be rich in good works, to distribute, to communicate,* affirmeth that this heap of words, shews only the vehement intention of his desire of good works, and the indispensable necessity of the performance of them. The like may be said here, I shall look upon them as either coincident, or very little differing. In the words we have 1. An act, *To doe good and to distribute.* 2. A caution, least we should bee unmindfull of an act of such importance, *Forget not.* 3. The inforcing Reason, *For with such Sacrifices God is well pleased.*

To doe good, not to think only of doing good, but really and truly to doe good.

Charitable intentions do neither cloath the naked nor feed the hungry. *To doe good*, publickly or privately, either to Eccleſiaſticall or Civill uſes; to Eccleſiaſticall, as the endowing of Churches or Colledges; Civill as the relieving of the Poore, redeeming of the captive; *To do good*, whether to thy Brothers ſoule or body, or both. *Forget not* ---- have it alwaies in thine eyes, mind it, remember it, *For with ſuch Sacrifices God is well pleaſed. Such ſacrifices*, not the Bloud of Bulls and Goats, legall Sacrifices, but the Sacrifices of an humble, thankfull, mercifull heart. *With ſuch Sacrifices God is well pleaſed* Εὐαρεστεῖται The Popiſh writers tranſlate this word *promeretur*, God is merited, which *Calvine* & *Beza* not without a cauſe doe condemne; God is pacified, appeaſed, he lookes upon us with a ſmiling countenance, a gracious aſpect. I ſhall ſtraine the ſumme and ſubſtance of the words into this one propoſition, That we are to doe good, to lay out, to diſtribute thoſe bleſſings which God hath beſtowed upon us, both for publicke & private vſes to, Gods glory & the comfort of our brethren. In the proſecution I ſhall uſe this method, 1. prove it by ſcripture. 2. give you ſome reaſons & arguments for it, 3. ſhew you to whom we are to doe

good

good. 4. when we are to doe good. 5. how we are to doe good. 6. shew you some publicke uſes. 7 make uſe of all.

1. That we are to doe good, to diſtribute, to lay out our riches for Gods glory, and the ſupport of our brethren, is cleare from theſe Scriptures, Deut. 15. 7. *If there be any among you, a poor man and one of thy brethren, within thy gates, thou ſhalt not harden thy heart, and ſhut thy hand againſt him; but thou ſhalt open thy hand wide unto him, and lend him in that he wanteth.* This Text is very full, here is a ſtrict precept againſt cloſe fiſtedneſſe; our hearts are to be ſoft, and our hands wide open to the reliefe of the poore. Further, verſ. 11. *I command thee ſaying, thou ſhalt open thine hand wide unto thy brother, to the poore and to the needy in the land.* I doe not leave it to thy choyce, as a thing that thou maiſt or maiſt not doe, but I enjoyne thee; I that am thy maker, I that gave thee all, I command thee to doe it. No leſſe full is that place Matth. 5. 22. *Give to him that asketh, from him that would borrow turne thou not away.* As God gave thee, ſo do thou give to others, and turne not away from him, leaſt God turne away from thee. Prov. 3. 9. We read there of honouring God with our ſubſtance, *Honour God with thy*

ſubſtance, that is, do not lay it out upon thy luſts, upon vanities, but doe ſome good with it, honour God with it. Mat. 6. 2. *When thou doſt thine almes do not ſound a Trumpet.* This Text ſhewes us that we are to doe almes, and when we have done ſo, not to boaſt of it. Luk. 12. 33. *Sell that ye have and give almes; provide your ſelves bags which wax not old, Lay up treaſures in Heaven.* Give almes, make the poor your baggs. So the Apoſtle, *doe good to all, but eſpecially to ſuch as are of the houſhold of faith.* For charity muſt be extended to all, but eſpecially to ſuch as deſerve it moſt, ſuch as are brethren in Chriſt. I ſhall give one other Text, which is *inſtar omnium*, 1 Tim. 6. 18. *Charge them that are rich in this World, that they do good, that they be rich in good works, ready to diſtribute, willing to communicate.* This multiplication of expreſſions denotes the earneſtneſſe of the Apoſtle, and it is uſher'd in with *charge them.* That is do not tell them ſlightly, or onely barely acquaint them with it, but charge them to doe it. Neither is this without reaſon, for

1. We are Gods ſtewards, and therefore we ſhould doe good and diſtribute. That we are Gods ſtewards, is clear from that Text, *Give an account of thy ſtewardſhip:*

Now

Now a ſtewards work it is diſpenſation, ſtewards are to be faithfull, in that they are intruſted with, and to diſburſe it to thoſe good ends and uſes, for which the giver beſtowed it upon them, they are not to lay it out upon luſts and ſuperfluities, but to doe good with it, and in ſo doing, they doe not diſappoint the giver of his end, in conferring it upon them; But they anſwer thoſe gracious ends of the giver. God hath given us our talents, that we may trade with them, Luke 19. 13. *trade till I come.* Now this trading it is by improving our talents, and laying them out upon the hungry, naked, ſick; as is clear from Mat. 25.35. *I was hungry and ye gave me bread, I was naked and ye cloathed mee:* The talents that God hath given us to trade with, according to *Bonaventure*, are five, which hee tells thus *Naturæ, fortunæ, potentiæ, ſcientiæ, gratiæ,* The talent of Nature, Wealth, Power, Knowledge, Grace. By nature, he underſtands all the faculties of our ſoules; by Wealth, riches, poſſeſſions; by Power, offices and places of authority; by knowledge, all arts & ſciences; by Grace, all the gifts of the ſpirit, ſupernaturall habits, as faith, hope, and the reſt: Had he but added one other, and that is that precious jewell

time, he had given us a perfect inventory of all the goods that the ſteward is to be accountable for. As our gifts muſt be well imployed, and our graces well improved, ſo our goods muſt be well beſtowed. We ſhould beloved, be like ſo many fountains, ſtill bubling forth the ſtreams of our charity, to the refreſhing of our neceſſitous, indigent, thirſty, brethren; We ſhould like the Sun, be of publick influences, dart forth the beams of our liberality, to the warming of thoſe that are cold and comfortleſſe: A rich man, like a rich mine, ſhould enrich all thoſe that are poore, he ſhould *Nilus* like, be beneficiall to the whole country that he dwells in, the ſtreams of his liberality ſhould have as many ſluces to run through, as there are objects for them to run on; Every one in miſery ſhould be an object of his mercy. Diffuſiveneſſe is the beſt character of the beſt things, the more communicative and diffuſive any good is, the more good it is, *Sight* the beſt and nobleſt of the ſenees reaches furtheſt. Gold the beſt and nobleſt of Mettalls is moſt extenſive. As they are the beſt of things, that are moſt diffuſive, ſo are they the beſt of Chriſtians that are moſt open handed. We are not Lords or treaſurers, but ſtewards; not Lords to doe what

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pleaſe with thoſe things that God hath given us, nor treaſurers to keep them and hoard them up for our own uſe; But we are ſtewards to diſburſe them for the uſe of our brethren.

2. As we are to be faithful to God, ſo we are are to be juſt to men; and upon this account we are to doe good. *If* we doe not doe good, we are not juſt; we doe not render every one his own, that which is ſuperfluous and not neceſſary, that is the poor mans, and not to give it him is to defraud him of his right, that that is his due. *Prov.* 30. 8. Give me neither poverty nor riches, but feed me with food cõvenient for me. That which is ſuitable to our calling, and convenient for us, that is our own, but whatſoever is redundant and above that is the poors, *Matt.* 6. 12. Give us this day our daily bread, not quailes, dainties, delicaties, excreſcencies, ſuperfluities, ſuch things as may adminiſter fewell to the flame, but bread, that is, whatſoever is neceſſary for our ſupport, and ſubſiſtence. οὐκ ἃ βούλομαι ἀλλὰ ἃ συμφέρει not thoſe things that I would have, but thoſe things that are convenient for me. As the Apoſtle ſpeaks, having food and raiment let us there with be content whatſoever is above food and raiment, that is the poor

mans portion, that which we consume upon our lusts, that which we prodigally cast away upon sumptuous banquets, fruitlesse visits, idle recreations, glittering apparel, useless pompous attendants, is the poor mans, & should be laid out upon him: according to that of our *Saviour*, he that hath two coats, let him give to him that hath none. That is, he that hath more than he wants, should give to him that is in want. He that doth not doe so, is in some sense sacrilegious, as St. *Cyprian de Eleemosynis*, *Sacrilegium est rem pauperum non dare pauperibus*, It's a kind of a *Sacriledge* not to give the poor man that that is the poor mans. So that if we would be either faithfull to God, or just to men; we cannot but doe good and distribute.

3. We are all Brethren, and therefore we should doe good one to another. There is nothing so unnatural as dissention among Brethren, nature and grace oblige Brethren to doe good one to another; Where may we look for courtesies, if not between Brethren? The very word it self carries an argument in it, *Psal.* 133. 1. Behold how good and pleasant a thing it is, for Brethren to dwell together in unity. That Brethren are to doe good to, and *Symphathise* with one ano-

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ther, no rational man will once queſtion, That we are all Brethren is as unqueſtionable. We are Brethren as God is our Father, both by Creation and adoption; as Chriſt is our Brother, there is a Spiritual Brotherhood in Chriſt, he himſelfe being the elder Brother, 1 *Pet.* 2. 17. Love the Brotherhood, if there be a Brother-hood there are Brethren that conſtitute it; for a Brother-hood conſiſteth of Brethren, ſo in *Peter*; Love as Brethren. If thy Brother thirſt, give him drink, if he be naked cloath him, though it be hard for fleſh and bloud to love an enemy, yet me thinks we ſhould love our Brethren, as *Abraham* ſaid to *Lot*, let there be no ſtrife betwixt us, for we are Brethren.

4. If we have regard to the preſervation of humane Society, we cannot but doe good one to another. Such is our condition in this life, that there is a neceſſity of mutual reciprocal courteſies, humane Society is like archbuildings, unleſſe one ſtone hold up another, the whole fabrick falls; in a hop-yard the poles ſuſtaine the hops, and they as it were ſenſible of the courteſy, adorne the poles, the walls bear up the roof, & the roof keeps them from wet. Thus it is among friends, *non omnia poſſumus omnes*, God hath

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beſtowed all eminencies upon no man; ſeverall men have ſeveral eminencies, that they may prove the more advantagious and helpful one to another; the Wiſe man directs the valiant, and the valiant defends the Wiſe; the rich man ſupplies the want of the poor, and the poor takes away from his ſuperfluity; the rich man is overloaded, & the poor man eaſeth him; and me thinks he doth him a great courteſy to bear ſome part of the burden, that hinders him from climbing up to Heaven. The head of the counſeller directs the hand of the Souldier, *Vliſſes* was as good a man as *Aiax*. The Phyſician gives the Divine Phyſick for his body, and the Divine gives him Phyſick for his ſoul. Many ſtrings though of a different ſize, if they be well tuned, make good Muſick. If any one could live of himſelf, he might have ſome colour of living to himſelf, but in that none can live of himſelf, why ſhould he live to himſelf?

5. We are to doe good and to diſtribute, for with ſuch ſacrifices God is well pleaſed, *Arretius* upon this place, frames the argument thus, Thoſe things that will appeaſe & pacify an angry God, we are to doe. But to doe good & to diſtribute will pacify God. and therefore we are to doe good & to diſtribute

tribute. What ſhould we doe ſooner than that which will pacify God, render him propitious to us, cauſe him to lift up the light of his countenance upon us? Nothing ſhould pleaſe us more, than that which pleaſes God. So much may ſuffice for the rationality and reaſonableneſſe of the thing. Methinkes now I perceive ſome charitable diſpoſitions in you & ſome of you looke as if you would pitty an object of charity, leaſt therefore ye ſhould want objects to exerciſe your charity on, give me leave to preſent you with ſome, & in the 3. place ſhew you to whom we are to do good, to all men in miſery, & unable to relieue themſelues.

Miſery is the true, genuine, proper object of mercy, & in that not onely our friends but even our enemies may be in miſery, not only our friends but enemies are objects of mercy; we are to doe good to priſoners, ſtrangers, orphans, widowes, poor diſtreſſed Gentlemen; & not onely to ſuch, but even to our enemies according to that of the Apoſtle, *Doe good to all men.* Not onely to thoſe that doe you good, for this is merchandiſe not charity; but even to your enemies. Mat. 5. 44. *Love your enemies, bleſſe them that curſe you, doe good to them that hate you, pray for them that deſpightfully uſe you & perſecute you.* Now if we are to love our enemies, I know not who wee ſhould

ſhould hate, a publican may love one that loves him, but it is a child of God only that can love an enemy. Theſe are the true genuine acts of mercy, to give meat to the hungry, drink to the thirſty, cloathes to the naked, to redeeme the Captive, to entertain ſtrangers, to viſit the ſick, to bury the dead; Such perſons as theſe are in need, and wee cannot but relieve them: and as they muſt be in miſery, ſo they muſt be unable to relieve themſelves. We muſt look to this, leaſt we foment idleneſſe, and in ſtead of relieving dying bodies, we relieve dying luſts. It was the Apoſtles rule, that he that would not work ſhould not eate, provided he be one that can work: neither may we make ſuch excuſes as theſe to ſtop the current of charity, that men are wicked and therefore we may not relieve them, for though every ſinner, as a ſinner, is to be hated, yet every man as a man, is to be beloved; And wee are to love them, not as they made themſelves, but as God made them. And now Chriſtian, if among all theſe thou canſt not finde an object fit for thy charity, goe to ſome Hoſpitall, and there thou wilt be ſure to meet with one, if thy heart be not all adamant. Let other mens miſeries teach thee to know and ſee thy own happines, when thou

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ſeeſt a blind man, bleſſe God for thy ſight, when thou ſeeſt a lame man, bleſſe God for thy limbs, when a deaf man, bleſſe God for thy hearing; It might have been thy own caſe, who made thee to differ from another? Being come hither, do not only pitty him with thy heart, but relieve him with thy hand, ſhew me the goodneſſe of thy heart by the wideneſſe of thy hand. But as we are to know to whom we are to do good, ſo wee are to know in the Fourth place, when we are to doe good.

Every thing is beautifull in its ſeaſon, though good things are acceptable at any time, yet they are moſt acceptable in their time. In anſwer to this queſtion, We are to doe good Principally in our life time, but rather then not at all, when wee are a dying: What the Apoſtle ſpeaks I may ſay here, *Behold now is the accepted time, now is the time to believe, now is the time to repent, now is the time to ſoe the ſeeds of charity, that thou maiſt reap the harveſt of glory.* It will not be long ere the ſilver cord be looſed, and the golden bowle broken; ere thy rarely compoſed tabernacle of clay be diſſolved, and the duſt returne to the earth as it was, and

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the ſpirit to God that gave it. A little while yet, and then thy weeping friends will be buſy about thy bed, providing thee a winding ſheet, nay it will not be long before God himſelf ſay to thee, *Give an account of thy ſtewardſhip*, give an accouut of thy gifts, of thy graces, of thy goods, of thy time, of all thoſe precious jewells that I entruſted thee with. O how much therefore doth it concerne thee to doe ſomewhat whileſt it is day, before the night comes, wherein thou canſt not worke, to doe ſome good now whileſt thou haſt ſo many golden opportunities of doing of good daily and hourely preſented unto thee: O ye rich men, which ſhould be as ſo many golden conduit-pipes to conveigh the ſtreams of your Maſters bounty, to neceſſitous indigent creatures, doe good now in your life time, let us thank you, not your death-beds for your charity; doe not give away your goods becauſe ye know not how to keep them. It was the good mans praiſe, *diſperſit, dedit*, he himſelfe gave his goods, he himſelfe not another for him. But as we are to know to whom, and when, ſo alſo in the 5. place. How we are to do good, *Eſt modus in dando.*

1. Prudently, wiſely, diſcreetly. Chriſtian

an prudence, it is the ſoules pilot, it is the directreſſe of all graces, it is the ſpirituall ſalt that ſeaſons all our performances. Hee that gives aright, looks whyl, to whom, when, to what end he giveth, There is a pregnant excellent place to this purpoſe in Eſa. 32. 8. Where it is ſaid, *The liberall man deviſeth liberall things*; that is, he ſtudies, he conſulss, he meditates how he may beſt place his courteſies, hee ſeeks out for a fit man to prefer him, and that with as much eagerneſſe, as many a man ſeeks preferment. It were to be wiſhed that preferments would rather ſeek men, then they ſeek preferments, ſuch a man was famous Biſhop *Andrews*, he would fiſh out for a de-deſerving man, on purpoſe to preferre him, and ſeldome or ever gave preferments to ſuch as hunted after them. Many men they have nothing left them, but miſery and modeſty, and they had rather dye then aske, ſuch men are to be ſought after, enquired after, and when wee give them any thing, we ſhould doe it ſo, as not to make them aſhamed.

2. Secretly, our Right hand ſhould not know what our left hand doth. When wee doe our Almes, we ſhould not with the hypocrites, blow a Trumpet, as *Seneca* ſpeaks,

narret

narret qui beneficium accepit, non qui dedit. Let the receiver talke of the benefit, not the giver. Vaine glory it ſullieth the oriency of the moſt beautifull action, It is a moth that will eate out the reward of the beſt performance, It is as good not to doe a thing at all, as to doe it onely to be talked of. Mat. 6. 1. *Take heed that ye doe not your almes before men to be ſeene of them, otherwiſe ye haue no reward.* That action that is done onely to be ſeene, God will not ſee it to reward it.

3. We ſhould doe good voluntarily, benefits ſhould not come from us like dropps of bloud, but they ſhould drop from us like hony from the hony combe, without ſqueezing or wringing; God doth not love conſtrained ſervices: Whatſoever is acceptable to him, it muſt be τὸ ἑκούσιον a pure free-will offering. He is καρδιο γνώστης the ſearcher of the heart, and the tryer of the reines, and he doth not ſo much look to the hand as to the heart of the giver. Hence it was that the poor Widows mite was ſo acceptable, ſhe did not only caſt her mite, but her heart alſo into the treaſury.

4. Cheerefully, cheerefulneſſe it puts a luſtre upon an action, and makes it amiable in the eyes of God and men, God loves a cheerefull giver, one that is as willing to give

at

as a poor man is to aske, Gods will ſhould be done on earth as it is in Heaven, the Angels are ſaid to have wings, becauſe of their alacrity and cheerfulneſſe, the obeying of Gods commands. The cheerfulneſſe of our countenances, ſhould denote the willingneſſe of our hearts.

5. Affably, with a great deal of affability and humanity; it is not good to inſult over men in miſery, if we will not relieve them, yet we ſhould not abuſe them; the ſoftneſſe of our tongues ſhould denote the ſoftneſſe of our hearts. We are not onely to give good things, but alſo good words; ill is the cuſtome of thoſe that give men good things, and bad words, it is to be feared that they give out of ſome ſiniſter end, and not out of a fellowfeeling of their Brethrens miſeries; it is to be feared that where their words are ſo hard, their hearts are hard and unrelenting. An act of mercy ſhould be done mercifully.

6. Quickly, ſpeedly; *bis dat qui cito dat*, he gives twice that gives quickly. We ſhould be as ready to relieve our poor, weak, ſicke Brethren, as they are to aske relief. Many a man is ſo long in giving his almes, that the poor man dyes before it comes. But ſuch ſlow motions tell us that charity is allmoſt,

if not quite dead. Queſtionleſſe if we were ready to dye for hunger our ſelves, we would make more haſte to the cupboard. *Prov.*3. 28. *S*ay not to thy Neighbour, goe, and come again to morrow, when thou haſt it by thee.

7. We muſt doe good out of a right principle, and to a right end; *Actio bona vel mala eſt ex circumſtantiis*, circumſtances denominate an action either good or bad, and of circumſtances the end hath not the leſt ſtroke in the denomination of an action. Our good actions muſt flow from a principle of faith, and be directed to Gods glory, as their ultimate end; this is the grand end of all, this is that mark at which we ought to aime in all our thoughts, words and actions, this is that for which man the Epitome of the World, and the Maſter piece of Gods creation was made. That action is to no end that is not to a right end. A thing is not preſently good that is good in it ſelf, unleſſe it be alſo well done; a thing may be good materially, and yet bad formally; a Heathen may doe a good action, and yet not doe it well, then we give aright, when we give in obedience to Gods command, and that we may teſtify our thankfulneſſe. *S*o much may ſuffice for the fifth thing, the manner how we are to doe it.

it. I proceed in the 6. place to shew you some of those publicke uses for which we are to lay out our riches, some of those publicke wayes of doing good.

These publicke uses they are either civil, or Ecclesiastical; Civil, when a man layes out his estate for the good of the commonwealth. Ecclesiastical, when a man layes out his estate for the good of the Church, both these wayes of expressing our charity are very commendable, & have deservedly rendred many famous. *Aurelius* commends *Vespasian* for a brave Prince, because at his own charge he repaired the Capitoll, the Temple of peace, and the monument of *Claudius*, 'tis for *Augustus* his honour, that he found Rome all brick, but left it all Marble. *Trajan* deservedly hath the honour of Dions pen because he did ἔργα πλεῖστα καὶ ἀναγκαιότατα many necessary works for the good of the Commonwealth. Magnificence is one of the fairest flowers in a Princes Garland, one of the richest Jewels in his Crown. Princes formerly were reputed good or bad, according to those publike edifices that they had built. As good actions to the Commonwealth prove a mans love to it, so doe good actions to the Church argue a mans love to Religion, and they are no lesse to be commended

that have laid out their estates for the good of Churches and Colledges. *David* did not think it became him to dwell in an house of Cedars, when the Ark of the Covenant of the Lord remained under curtaines, he had a good mind to build God an house. And it was not the least of *Solomons* praises that he did so, that he was a builder of the Temple. Gods Children are not transformers of Churches into Barnes and Stables, but they are described to be such as shall build up the old waste places, such as raise up the foundation of many generations. When the Jewes would commend the Centurion to our Saviour, they represent him under this notion, he was one that loved their Nation, and built them a Synagogue. He had done them an eminent courtesy, and therefore he was worthy to receive one. No lesse are they to be honoured that have been Benefactours to Colledges and Schools of learning. 2 *King.* 6. 1. When the Sons of the Prophets went to fetch beams for the inlarging of their dwellings, *Elisha* went along with them. Eminent was the charity of the ancients this way, they did shew us that the Tree of faith was alive by the fruits of their good works. The two famous beauties of our Nation, Oxford & Cambridge had many rich lovers, that

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presented them with large gifts. If we may believe Bucero as large as any in the whole World. King *Henry* the VIII. and Cardinal *Woolsey* were Founders of that royall and ample foundation of Christs Church in Oxford. *Baliol* King of the Scots was Founder of *Baliol*. Sr. *William Peter* augmented Exceter Colledge. Sr. *Thomas White* Alderman of London augmented and restored St. Johns. Mr. *Wadham* was Founder of Wadham. University Colledge had for its Founder *Munificent Alfred* King of the Saxons; and for its Benefactours *William of Durham*, Sr. *Simon Benet*, and divers others. The Jewell that is illustrated by the Sun, colours the Sun beams. The earth receiveth moisture from the skie, and repayes it back again in waters. It is but just and equall that we should give them memories the honour due unto them, that gave us so much. Why should not *Mecenas* have an *Horace* to tell of his liberality. Though he that gives should say nothing, yet he that receives should say some thing; though the name of the wicked doe rot, yet the name of a Benefactour like a Box of precious ointment, smells sweet in the nostrils of all good men. The names of our noble and wise Benefactours, should not be mentioned with out due respect, and

liberall Testimonies of their Excellencies. It is but just that their names should live, that made so many to live. O what great cause have we to be thankfull to God for such men, and to endeavour to write after those fair copies which they have drawn us. I proceed in the seaventh place to make use.

1. This may be for the just reproof of all unjust Stewards, all straight handed Divese's, those that doe not discharge their trusts, that doe not distribute their goods to those good ends & uses for which they were bestowed upon them, whether publick or private. Oh! how many unprofitable Vacias are there in the world that are good for nothing, but seeme to be buried whilst they are alive? how many are there of whom it may be said as they said of degenerated *Alexander*, that he was ἄχθος ἀρούρης the burthen of the earth? how many are there that are like Cypresse-trees, μῆκος ἄλλα ἄκαρπον, stately and high but fruitlesse? But such Trees they are not for Paradise, they are fit onely to be hewen down, & cast into the fire. How many are there in the World that *Cleopatra* like spend whole Kingdomes upon their lusts? Whose God is their belly, whose end is destruction. They spend so much on their own bellies, that they can spare nothing for the

bellies

bellies of the poore; it will be a ſad thing when God ſhall ſay to ſuch men, you were my ſtewards, why did ye not cloath the naked, give meat to the hungry, drink to the thirſty? Go ye curſed into everlaſting fire, prepared for the Devil and his Angels, for I was an hungred and ye gave me no meat, I was thirſty and ye gave me no drink, naked and ye did not cloath me, ſicke and ye did not viſit me. Nay, how many ſacrilegious Perſons are there in the World, that are ſo far from building Churches and colledges, that they would pull them down? They are like the King of *Scicily*, that to enlarge his Palace pulled down a Temple. Oh how many are there that to enlarge their owne houſes], can be content to pull down the houſe of God? We have had too ſad experience of this in our own Nation, thoſe two wide-mouthed Cormorants, pretended piety, & liberty had allmoſt ſwallowed up Church and State; It was of the Lords mercies that we were not conſumed, and becauſe his compaſſions fail not. I think this Nation hath been one of the moſt *Sacrilegious* Nations under the cope of Heaven, & I am verily perſwaded that that deep dyed *Crimſon*, Heaven deriding ſin of Sacriledge was one of the greateſt cauſes of this Nations miſeries. But

now that Justice which seemed to sleep all this while, hath at length over taken the Authours and *Achans* of our miseries, by this time some of them know, what it is to kill Kings & rob Churches, and may all men that propose to themselves no better ends; have no better ends; & for those that are unexecuted, though I cã wish no great good to their bodies, yet in charity I wish much good to their souls; I wish that God may be more merciful to their souls, than they have been to other mens bodies, and that those that thirsted so much after blood, would at length thirst after the bloud of Jesus.

2. Are we to do good, to lay out those blessings that God hath beẽ pleased to bestow upõ us, for publicke & private uses? O then let me here in the more especial presence of God and his Holy Angels, beseech and intreat you to doe good, to lay out your gifts, graces, & goods for Gods glory & the benefit of your Brethren; look upon your selves as born not so much for your selves as for Gods glory and the good of others, look upon your selves as lent onely to your selves, and wholly given to others; O you that are rich in this World, and have so many golden opportunities of doing good, endeavour to be rich in good works; as God hath made you

great,

great, ſo endeavour to be good, and to doe good: though greatneſſe and goodneſſe ſeldome meet together yet they are not incompatible, inconſiſtent, it is not impoſſible for the ſame man to be great, good and juſt. O cloath the naked, give meat to the hungry, drink to the thirſty, entertain the ſtranger, redeem the Captive, viſit the ſicke; conſider that ye are not Lords to doe what ye pleaſe with what ye have, nor treaſurers to hoard up, but ye are ſtewards, ye are the hands of God to diſburſe, and woe be unto you, if ye not doe ſo. Conſider that when ye come trembling and ſhivering before Chriſts dreadful Tribunal, it will not be asked you how great ye were, but how good ye were; It will not be for your comfort that ye had an abundance, but that ye were abundant in well diſpoſing of that ye had. O ye that are Magiſtrates doe good and diſtribute Juſtice, vindicate the right of the Fatherleſſe and the Widow, ſee that Gods purer Worſhip be maintained, that Juſtice be executed, that the peace be kept; O let not the ſword of Juſtice lye ruſty in the ſcabbard, but draw it againſt all Sabbath-breakers, contemners of Church diſcipline, blaſphemers, ſwearers, drunkards ſcandalous irregular livers; know that God ſtands in the aſſembly of the Gods.

And

And you O my Fathers and Brethren of the Miniſtery, if the ſlenderneſs of your fortunes will not permit you to doe good to your Brethrens bodies, yet doe good to their ſouls; There is a charity to the ſoul as well as to the body, and it is as much, nay, more charity to relieve a fainting languiſhing ſoul, than to relieve a fainting languiſhing body. O bind up the broken, ſtrengthen the weak, comfort the comfortleſſe, viſit the ſicke; doe good by your Preaching, doe good by your writing, doe good by your living, doe not onely talke of God, but walke with God, doe not onely Preach in the Pulpit, but out of the Pulpit, doe not onely Preach *Sermons*, but live *Sermons*, the whole life of a good Divine ſhould be nothing elſe but a Sermon he ſhould be an Angell in compariſon of other men, taller than others by the head and ſhoulders in piety, O conſider that you are *Suns* and if ye be in an Eclipſe, the whole World will take notice of you; people are apter to take notice of one vice in a Miniſter, more than of a hundred vertues. A copy ſhould be fair, a line ſtraight, and he that is to teach others to walke, ſhould be no cripple himſelf. How unbeſeeming a thing is it for a Miniſter that Preacheth humility, to be proud? For a man that diſcourſeth whole years of Heaven to be earthy? O my Brethren,

ſhren, do not cloyſter your excellencies, hide your Tallents in a Napkin, doe not like dark Lanthornes ſhine onely to your ſelves; but let your light ſo ſhine, that men ſeeing your good works, may glorify your Father which is in Heaven. O ye that are Tutours, do good to your pupils, be not unfaithful to God and men; and for your encouragement conſider, that when ye doe good to a pupil; ye doe good to a whole Nation, nay peradventure to the whole world. Who knowes but ſuch a one may prove an *Vrſine*, an *Uſher*, an *Andrewes*, a *Cedar* in learning and piety? O that all men in all places, of all callings would make it their buſineſſe to doe good and diſtribute ſome way or other. *Titus Veſpaſian* counted that day loſt in which he had done good to no one, O *Amici*, *Amici diem perdidi*, my friends, my friends I have loſt a day; O let not us Chriſtians be; aſhamed to learn ſome what of Heathens. 'tis our excellency to come neer God, to be the Children of our Father which is in Heaven; We cannot come neer to God in any thing more than in doing good. For the inciting of you, I ſhall preſent you with theſe Motives.

1. Conſider that charity is the very life, the ſoul and as it were the eſſence of Religion. True Religion doth not conſiſt ſo much

much, in contemplation and ſpeculation, as in practiſe and action; it is not ſo much the work of the head and the tongue, as of the heart and the hand. Me thinks now a dayes Religion is dwindled into frothy, airy, love quenching diſputations. We are all head, no heart, we are like Children ſicke of the rickets, our heads are ſwollen bigger than our whole bodies, we are ſo far from works of charity, that we cannot afford one another Charitable words; but I would have ſuch Bountefeaus, ſuch fire brands of the Church to know that no mans private humour is valueable with the Churches peace, though he did ſhine in it, as a Starre of the firſt magnitude; Whoever gets by ſuch diſputes, I am ſure the Church looſeth. Me thinks the Divines of England are like ſo many unnatural Sons, like ſo many *Neroes* ripping up the bowells of their own Mother the Church. It had bin better that many of them had never been, than that they had been ſo ſeditious. It were well if they would beſtow ſome of thoſe precious hours that they ſpend in ſcribling one againſt another, in binding up the broken, comforting the comfortleſſe viſiting the ſicke, according to that in *Jam.* 1.17. This is pure Religion and undefiled before God to viſit the Fatherleſſe and

and the Widowes in their affliction.

2. Conſider that good works are the beſt evidences of a good faith, of a true ſaving juſtifying faith. When I ſee the fruits of good works, I cannot but conclude that the Tree of faith is alive. When our *Saviour* had cured the man with the withered hand, he bids him (to teſtify that it was whole) ſtretch it forth, ſtretch forth thy hand. O my beloved if ye would ſhew me that the ſinewes of your faith are not ſhrunk, that the hands of your charity are not withered, ſtretch thē forth. Excellent is that of the Apoſtle, ſhew me thy faith by thy works. Not by thy words, but by thy works, a workeleſſe faith, is a worthleſſe faith. Though it be faith alone that juſtifieth, yet it is not an alone, ſolitary, unaccompanied faith, though it be the fore finger alone that points in the hand, yet it is not alone when it pointes. Faith in the ſoul, is like a Queen attended with a Royal traine of other graces, as maidens of honour. Me thinks I hear faith *Rachel* like, crying out, give me Children, or elſe I dye. O how lovely a ſight it is to ſee the Vine of faith, laden with the cluſters of good works!

3. Conſider that whatſoever ye doe to any of Chriſts poor members, he looks upon it as done to himſelf. And me thinks this

motive

motive ſhould be of great force with you; me thinks men ſhould ſtrive who ſhould firſt doe Chriſt a good turn. When a man gives an almes, he ſhould not ſo much look at the member of Chriſt, as at Chriſt in the member; and though he doth not give him any thing for his own, yet he ſhould give him ſomewhat for Chriſts ſake. *Suppoſe* Chriſtian, thou ſaweſt Chriſt himſelf that ſpilt his precious blood for thee, comming to thy doors and asking a bit of bread, couldſt thou have the heart, or the face to deny him? Surely thou wouldſt not be ſo rocky hearted, 'tis all one, and if thou doubteſt of this, beleeve Chriſt himſelf that ſaith ſo, *Matth.* 25. 40. In as much as ye have done it to the leſt of theſe my Brethren, ye have done it unto me. Chriſt gave us all and me thinks we ſhould by way of gratitude give him ſomewhat again.

4. Conſider that that which is given to the poor is a meas to ſanctify that which we have. He that gives God any thing, he is wont to repay him in greater abundance. The *Sydonian* Womans Oyl that was poured into empty veſſels, never ceaſed running: If we would have our Oyl alwayes to run, we muſt pour it into empty veſſels. The Widows Oyl conſumed not, as long as ſhe fed the Prophet.

Eccleſ.

Eccleſ. 11. 1. Caſt thy bread upon the Waters, and thou ſhalt find it after many dayes. That bread is not caſt away that is caſt upon the Waters, *Pſal.* 41. 1. Bleſſed is he that conſidereth the poor. bleſſed in his eſtate, bleſſed in his Children, bleſſed here, bleſſed hereafter.

5. Conſider that whatever ye give the poor on earth God will give it you in Heaven, nay ten thouſand times more according to that, give and it ſhall be given unto you. Though I doe not ſay here with the Papiſts, that good works are meritorious of Heaven, yet this I ſay, that God is pleaſed to beſtow Heaven upon thoſe that doe good works, thoſe that teſtify their faith by their works. That a piece of Leather is currant, it is not from the value that is in the thing it ſelf, but from the value that the Prince puts upon it. as St. *Auguſtine*, *Deus non coronat merita tua, ſed dona ſua.* God crowns not any merit in thee, but his own gifts. We doe not goe to Heaven becauſe we doe good works, but becauſe God hath promiſed to give us Heaven if we doe good works; according to thoſe places, lay up for your ſelves treaſures in Heaven, a good foundation for the time to come. And happy is the man that layes out treaſures on earth, that he may receive treaſures in Heaven. Happy is the man that treads upon

upon his riches, and makes them a ladder to climbe up thither, happy is the man that exchangeth his gold for that ſtreet of the new Jeruſalem, that is of pure gold. Happy is the man that by giving to the poor, can turn his *Pactolus* his River of gold, into thoſe Rivers of pleaſures which are at Gods right hand for evermore. O lend God ſomewhat in this World, and he will ſurely pay you in the World to come; O give the poor your bread here, aud God will give you the bread of life hereafter: and you ſhall hear that ſweet ſentence, come ye bleſſed of my Father, inherite the Kingdome prepared for you from the foundation of the World; for I was an hungry and ye gave me bread, thirſty, and ye gave me drink, naked and ye cloathed me; To which Kingdome, God of his infinite goodneſſe, bring us all, and lead us through the Kingdome of grace into the Kingdome of glory for his Son Jeſus Chriſts ſake.

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FINIS.

ERRATA.

P. 15. l. 10, your. 2d Sermon. p. 5. l. 3. the meaning. l. 6. divine: philoſophicall. l. 7. philoſophical. Such. l. 29. bee brow-beaten. p. 7. l. 25. their fathers had. p. 8. l. 25. courts. p. 9. l. 9. ſimilitude. p. 10. l. 1. of the Prince of the aire. l. 4. your father. p 13. l. 1. denied - our Saviours. l. 4. the truth. So much. l. 5. the uſe I ſhall make of it, is. p. 16. l. 24. received. p. 17. l. 4. Miniſter. p. 24. l. 18 theſe p. 29. l. 22. Concionis. p. 31. l. 21. here the ſouls. p. 33. l. 12. give us. 3d Sermon. p. 3. l. 2. Lord loved. p. 10. l. 4. King, ſo that. p. 11. l. ult. ſtruck. p 12. l. 6. formoſt. 4th Sermon. p 2. l. 28. *beneficentiæ & communionis*. p. 19. l. 4. in the obeying.

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